Gandavo, Pero de Magalhães

The histories of Brazil

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Magalhães

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Brazil

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WITHDRAWN

DOCUMENTS AND NARRATIVES

CONCERNING THE

DISCOVERY AND CONQUEST OF LATIN AMERICA

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VOLUME I

KRAUS REPRINT CO.
New York
1969

Historia da prouincia sancta Cruz
a que vulgarmente chamamos Brasil feita por Pero de
Magalhães de Gandauo dirigida ao muito Illustre Senhor Dom Li
onis Pereira gouernador que foy de Malaca & das mais partes
do Sul na India.
Collegii Eboris Sodet. Jesu.
233 f 95.
Ss 66.

TITLE-PAGE OF LA POPELLINIÈRE'S COPY OF THE *HISTORIA* NOW IN THE BODLEIAN LIBRARY

The Histories of Brazil

By PERO de MAGALHÃES de Gandavo,

now translated into English for the first time and annotated by

JOHN B. STETSON, Jr.

with

a facsimile of the Portuguese original

1576

The Cortes Society
NEW YORK
1922

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1969

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To

THE MEMORY

of

ALEIXO de QUEIROZ RIBEIRO

de SOTOMAYOR d'ALMEIDA

e VASCONCELLOS

CONDE de SANTA EULALIA

Gentleman, Artist, Friend

Edition limited to 250 copies

of which ten are on Japan paper

This copy is Number .....

Contents of Volume I

	PAGE
Foreword	9
Introductory Notes:	
Life of Magalhães	13
Bibliographical Note	17
Literary Comment	45
Description of the Known Copies of the *Historia*	48
Facsimile of the *Historia*	61
Notes to Volume I	56

Foreword

In London, in the fall of 1919, I had my first chance to handle several of the rarest Portuguese books, a taste for which was born in me while I was still an undergraduate at Harvard. Having made known my desires to the genial custodian of Spanish and Portuguese books in the British Museum, Dr. Henry Thomas, I soon found myself comfortably installed in the North Reading Room, and before me on the desk the fine collection of books printed in the language of Camões before 1600. It was of much assistance to me to have Dr. Thomas place at my disposal his card index of the early books printed in the Iberian Peninsula, but this was only the first of numerous courtesies that I was to enjoy at his hands.

Before many days had passed, in which I had examined the first edition of the *Lusiadas* and other beautiful books, I came upon the copy of Magalhães' *Historia da Provincia sãcta Cruz* from the Grenville Collection and read in it the manuscript note written a hundred years ago by its former owner. I made an entry in my note-book to the effect that, while this work was a very desirable item to add to my own collec-

tion, I should, in all probability, never have it offered to me. Later inquiries of booksellers in England and France confirmed this opinion. Little did I dream, then, that I was soon to experience one of those strokes of good fortune which occur sufficiently often in the life of a book collector to prevent his complete discouragement. On my return to Philadelphia, a copy of it was almost immediately offered to me.

Dr. A. S. W. Rosenbach was the first to suggest to me the usefulness of a facsimile reprint and an English version of this rare book. I doubt very much if I should have undertaken the task, had it not been for his urging. At any rate, I commenced to translate it. Six months later Professor Marshall H. Saville proposed that I permit the Cortes Society to be the medium by which to make the work accessible, a proposal so gracious that it could not be rejected.

Throughout my task I was puzzled with respect to the plan and scope of the work. While a facsimile with an English translation would have had a certain value, it did not seem to be entirely adequate. I therefore determined that there should be a facsimile reproduction of the *Historia,* with enough concerning its history and bibliography to whet the appetite of bibliophiles, followed by an accurate English text of both the

Historia and the *Tratado* to serve the needs of the general reader as well as of the student who was unfamiliar with the language of the text.

The preparatory work drew me deeply into the history of the Portuguese in America, of which so much less is known to the English world than of the history of the Spaniards in America. I trust that these two volumes will stimulate a wholesome curiosity to learn more about this subject. It is my desire to stimulate further study in this field by adding a third volume to this work, to comprise a condensed history of Brazil from its discovery to the year 1580, or, approximately, of the period covered by our author. In its appendix will be translations of several *pièces justificatives* which contain much historical and ethnographic material, such as the Letters of Pero Vaz de Caminha and João Physico, of 1500, the Log of the Ship *Bretoa* of 1511, one of the *forals* creating the Captaincies, and one of the *sesmarías,* or deeds, of about 1530-1540, granted by the Captain to his colonists.

The work I have devoted to these volumes has probably given me more pleasure than will come to any one in the reading of them. Not the least of my enjoyment has been derived from the encouragement and response I have met in reply to all my inquiries. Library officials, both at

home and abroad, have been uniformly courteous and obliging, and I fully appreciate the services they have so generously rendered. Upon some of my friends I have made heavy drafts for time. Dr. J. D. M. Ford, of Harvard University, has written the literary appreciation of Magalhães, which is part of the preliminary material in Volume I. Professor Leo Wiener, of the same institution, has written the history of the word *brazil,* a short essay in itself, to be found in the notes of Volume II. The Reverend Frederick C. Lee, of Rochester, has performed the feat of turning the two poems of Camões into English verse of the same metre as the originals. Dr. M. A. G. Himalaya, of Porto, gave me nearly all the botanical and zoölogical information which appears in the notes to Volume II. Mr. G. P. Winship, of the Harry Elkins Widener Memorial Library, has been my mentor. I am grateful to them all.

JOHN B. STETSON, JR.

Elkins Park, Pa.
December 1, 1921.

Life of Magalhães

So little is known of the life of Pero de Magalhães de Gandavo, that a real biography could not at the present moment be written. Most of the accessible information regarding his life is contained in the short note by Diogo Barbosa Machado, an able historian and ardent bibliographer who dwelt in Portugal in the XVIII century. From it we learn that Magalhães was a native of the august city of Braga, and the son of a Flemish father, as is denoted by his name, inasmuch as *Ganda* was the Portuguese version of *Ghent*. He had a public school of Latin and the humanities in the province of Entre Douro e Minho, and became distinguished in both these branches. He married, but his wife's name is not known. He spent some years in Brazil, where he observed with critical curiosity all that was worthy of memory; and he was the first to write the history of that vast province, seventy years after its discovery.[1]

So far, I have not found any contemporary data regarding the year of his birth. The only place where I have found a reference to it at all is in Larousse's Encyclopedia, where the state-

ment is made that he was born about 1540. In another late source it is stated that he was born on the 30th of April, the anniversary of the day on which, in the year 1500, the wood was cut for the cross erected at the order of Cabral at the time of his sojourn in the land of Vera Cruz.[2]

The next event in the life of Magalhães, of which we have knowledge, was his journey to Brazil, the exact date of which can only be conjectured. There is a statement in the prologue of the *Historia* that that book was the first account of Brazil since the discovery of that country "some seventy years before." According to Barbosa it was written seventy years after the discovery. If Barbosa's statement can be made to apply to the date of Magalhães' voyage, he must have gone out there about 1570; for among Portuguese writers 1500 is the date accepted for the discovery of Brazil. In the introduction to the *Tratado da Terra do Brasil,* it is recorded that the *Tratado* was the second account Magalhães had written of Brazil, the first having been a letter addressed to the sovereign, of which no trace has been found. Magalhães relates in the *Historia* the division of the Captain-Generalcy of Brazil into two jurisdictions, in 1572; which would indicate the probability of his presence in Brazil at that time or a little later. It is certain

that he was back in Portugal before the printing of the *Historia* in 1576. It would therefore appear that he spent in Brazil an uncertain number of years prior to 1576.

Magalhães' reputation in Portugal for writing history was no greater than, possibly not so great as, his reputation for writing literature. There was a close association among these four prominent men of letters: Luis de Camões, prince of poets, Manuel Baratta, a writer on orthography, João de Ocanho, a publisher, and Magalhães. We find Camões quite willing to write the dedicatory poems for Magalhães' *Historia.* Camões might have done this in the hope that Luis Pereira, "Governour of Malacca," to whom the book was dedicated, would take pity on his meagre circumstances and give him a position in the Indies where he had already spent so much time: or he might have been willing to do the favour for Magalhães because the latter was the first literary critic in Portugal to mention favourably his works. In 1574 Magalhães, in his *Regras que ensinam a maneira de escrever a orthographia portuguesa,* discusses the relative values of Portuguese and Spanish literatures, in the form of a dialogue between a Spaniard and a Portuguese. In the course of their conversation the Portuguese cites the name of Camões as a

great poet and challenges the Spaniard to cite its equal among Spanish writers.

Possibly Magalhães was instrumental in inducing Camões to write the dedicatory poem which appeared in the *Exemplares de diversas sortes de letras* of Manuel Baratta in the edition of 1590. João de Ocanho was the publisher both of the *Regras* of Magalhães and of the *Exemplares* of Baratta, and was one of the most influential publishers of the period in Lisbon. With the data accessible it is difficult to determine just what the relations among these men were. It may be that Ocanho was in a small way playing the Mycaenas for the three authors mentioned, or for any one of them by means of his influence with the others. Camões died in 1580 at the age of fifty-six. Baratta is supposed to have died about 1577, but the date of his birth is not known. The association of these men would indicate that they were all of the same generation.

It is significant to note that, when in 1793 the Academia Real das Sciencias of Portugal undertook to establish the orthography and diction of the language by the compilation of a dictionary, they cited Magalhães in the list of Portuguese authors whose works were worthy to be read and studied, thereby setting the seal of official approval upon him as a man of letters.

Bibliographical Notes

Historia da prouincia sãcta Cruz a que vulgarmẽte chamamos Brasil: feita por Pero de Magalhães de Gandavo, dirigida ao muito ill^tre^ sñor Dom Lionis P^a^ governador que foy de Malaca & das mais partes do Sul na India.

Small 4to. Collation by signatures: A, B, C, D, E, F, each 8 leaves: total 48 numbered folios. Leaf D2 is wrongly marked D5. Folio 2 is wrongly numbered 3: 35 is 34: and 41 is 38.

Illustrations: Engraved title page, full-page copperplate engraving of a monster on the verso of folio 32, and a woodcut on the verso of folio 40.[3]

It is proposed here to give a short bibliographical history of this rare book which has appealed to various readers in different periods from the standpoint of history, from the standpoint of description of the aborigines, or from the standpoint of Portuguese literature. Of it there are but eight recorded copies, one in Portugal, one in Brazil, two in England, and four in the United States. Almost from the date of its publication to the present, it has been considered an exceedingly rare book; yet it has served a few scholars as a source book for their information regarding Brazil. It is especially interesting to note the

use made of it by the official chroniclers of Spain, Antonio de Herrera and Gil Gonsales Davila. In the case of Herrera the use of the book was made without quoting the author's name. The result, therefore, has been that the facts given by Herrera have been used by subsequent historians without their giving proper credit to Magalhães. But Magalhães has received just recognition since Henri Ternaux-Compans translated his book into French in 1837; and from that time the original edition became a bibliographical prize, coveted by book collectors both in Europe and in the United States.

The successive stages in the development of the history of the book are these: It was written as propaganda to induce the poor Portuguese to better their lot by migrating to Brazil. It was then sought principally by foreigners as the earliest and most authentic description of the country to be had. About 1790 it was chosen by the academicians of Portugal as an example of correct Portuguese prose. With the translation into French, the material became available for the student of Brazil and the original edition became a book collectors' prize.

What follows is a chronological sketch of this book's life history. As to its rarity. The

Historia da prouincia sãcta Cruz was subject to the same conditions as were the books printed in the Iberian Peninsula of that period, namely, appearance in small editions, editions rarely exceeding three hundred copies, and often as low as one hundred. Moreover, the book appeared in 1576, just four years before the "Sixty Years' Captivity" of Portugal. From 1580 to 1640 Portugal was a protectorate, not to say province, of Spain. This situation was produced by the extinction of the direct heirs to the Portuguese throne and the seizure of it by the King of Spain as the collateral heir who was in the best position to enforce his claim. The agreement between the two countries, when the throne of Portugal passed to the King of Spain, was liberal. The Portuguese were still to maintain their local government and Spaniards were not to be appointed to the strictly Portuguese administrative posts. Nevertheless, there was a strong nationalist party in Portugal, who kept alive the agitation for Portuguese independence, with the result that, a very few years after the new arrangement was put in force, there were riotous outbreaks from time to time in the principal cities of Portugal. Open rebellion finally ensued, and in 1640 Portugal gained once more her independence. During the period of the "Captivity" the seat of government was trans-

ferred to Madrid, and many of the records were taken from Portugal to that city. Undoubtedly a great deal of literary material was lost during those unsettled years.

Another factor which caused the scarcity of books of this class was the suppression of them on account of the trade rivalry which existed at the period among all the European countries. Spain and Portugal, having acquired by discovery vast colonies outside of Europe, had excited the jealousy of France and England, who were desirous of sharing in this lucrative overseas trade. Many steps were taken by the Spaniards and Portuguese to prevent the English and French from gaining an exact knowledge of their distant possessions. This rivalry existed between Spain and Portugal themselves prior to, and following, the period of the "Sixty Years' Captivity." The sovereigns of these two countries forbade their pilots and sea captains taking service under any other prince, and from time to time when a description of their provinces was too exact and conveyed too valuable information to their competitors, the books themselves were ordered suppressed, as this was considered the cheapest and easiest way to prevent competition. This fate befell such books as Enciso's Description of the New World, 1519, Xeres' Account of

the Conquest of Peru, 1534, or Antonio Galvão's Description of the Roads to India, 1563.[4] While we have no information that such a fate overtook Magalhães' book, such may have been the case; if so, it might account for the destruction of many copies.

If these steps were taken to prevent copies of Magalhães' *Historia* from reaching France, they failed; for a copy of it found its way there prior to 1582, six years after its printing. Lancelot Voisin de la Popellinière was a Protestant and took part in the religious wars of the last half of the XVI century. For a time he was, apparently, official historian to Henry IV. His principal book is a history of the religious war in which he took part, written from a Protestant standpoint. One of his books, *Les Trois Mondes,* first published in 1582, contains a compilation of accounts of the New World, translated from various sources. In this treatise he deals at length with the Bulls of Alexander VI and the Line of Demarcation, and voices the dissatisfaction of other Catholic rulers when he relates that the Portuguese King tried

"to prevent the entry into those countries by all other nations who might curtail his profits, in accordance with the decree which Pope Alexander made (to the

great dissatisfaction of all other princes), dividing in two between these two princes all the lands recently discovered in the Orient and the Occident."[5]

Most of what La Popellinière relates here concerning the early history of Brazil he took from a copy of the *Historia* which he owned, and he mentions the authorship of the book, in the following sentence:

"from which point, continuing toward the south, the land extends to forty-five degrees: a part of it lying thus in the torrid zone and a part in the temperate zone, as Pero de Magalhães assures Dom Louys Pereira, governour in southern lands."[6]

After many vicissitudes La Popellinière's own copy of the *Historia,* with marginal notes in his handwriting, came finally to rest in the Bodleian Library.

Antonio de Herrera, Chronicler of Castille and Chronicler General of the Indies, was in office at the time Pero de Magalhães wrote his *Historia.* Whether he had before him a printed copy of the book, or whether he made use of the manuscript of it that is still in the Biblioteca del Escorial, is not apparent. But there can be no doubt that he used this text in the compilation of his important work. A comparison of a few

passages will suffice to prove that.[7] Treating of the climate, the text runs as follows:

"A viraçam destes ventos entra ao meyo dia pouco mais ou menos, & dura ate de madrugada: entam cessa por causa dos vapores da terra q̃ o apagão. E quando amanhece as mais das vezes está o ceo todo cuberto de nuuẽs, & assi as mais das manhaãs choue nestas partes, & fica a terra toda cuberta de neuoa, por respeito de ter muitos aruoredos q̃ chamam a si todos estes humores. E neste interualo sopra hum vento brando que na terra se géra, ate que o Sol cõ seus rayos o acalma, & entrando o vento do mar acostumado, torna o dia claro & sereno, & faz ficar a terra limpa & desempedida de todas estas exhalações."

"el viento entra poco antes de medio dia, y tan frio que recrea los hombres: dura hasta la mañana que buelue a calmar, por causa de los vapores de la tierra, y al amanecer esta el cielo cubierto de nuues; y las mas de las mañanas llueue, y la tierra se cubre de niebla por las muchas arboledas que llaman a si las humedades; y vienta de la tierra vn ayre blando hasta que el sol con su calor lo apaga, y queda el dia claro, y sereno, hasta el medio dia que entra el viento acostumbrado."

Regarding the Indians, the texts are:

"Esta gẽte nam tẽ entre si nhũ Rey nẽ outro genero de justiça, senã hũ principal ẽ cada aldea, q̃ he como capitã, ao q̃l obedecẽ por võtade & nã por força. Quãdo este morre fiqua seu filho no mesmo lugar per successam, & nã serue doutra cousa senam de yr cõ elles á guerra, & acõselhalos como se hãde auer na peleja: mas nã castiga seus erros, nẽ mãda sobre elles cousa algũa cõtra suas võtades."

"No tienẽ Rey, ni justicia, sino vn principal en cada aldea; al qual obedecen por su voluntad, y no por fuerça: y muriẽdo q̃da el hijo en su lugar, y no sirue sino de lleuarlos a la guerra, y aconsejarlos como se han de gouernar peleando: no castiga sus delitos, ni les manda cosa contra su voluntad."

Also:

"Estes indios tẽ sempre grandes guerras hũs cõtra os outros & assi nũqua se acha nelles paz, nem sera possiuel. . . . As armas cõ q̃ pelejam, sam arcos & frechas, nas q̃es andam tã exercitados q̃ de marauilha erram a cousa q̃ apõtem por difficil q̃ seja dacertar. . . . assi parece cousa estranha ver dous tres mil homẽs nús de parte a parte frechar hũs aos outros cõ grandes suuios & grita, meneandose todos cõ grande ligeireza, de hũa parte pera outra, pera que nam possam os imigos apontar nem fazer tiro em pessoa certa."

"Son estos indios muy belicosos, y tienen siempre grandes guerras, vnos contra otros: nunca se halla entre ellos paz, ni es possible que tengan amistad: pelean con arcos y flechas, son muy certeros, y muy inclinados a pelear; y es cosa de ver tres, o quatro mil hombres de vna parte, y otros tanto de otra, desnudos, flechãdose vnos a otros, cõ gran grita: y mientras dura esta batalla andan de vna parte, a otra con mucha ligereza, para no poder ser apuntados."

There are many other passages which show the similarity of language. In some cases the language is a little closer to that of the *Tratado* than to that of the *Historia.* But there seems to be no doubt that the source of Herrera's information was Magalhães. Although Herrera was undoubtedly acquainted with Gabriel Soares de Sousa's *Tratado Descriptivo do Brasil,* of which there were several manuscript copies in existence in his time, and with the letters of the Jesuits, he has used the writings of Magalhães to a far greater extent than the writings of any of the

others. In the description of the Captaincies of Brazil, the order followed is that used by Magalhães, and in most cases he has kept the spelling of proper names. This incident will show official appreciation of Magalhães as an authoritative writer on Brazil, conceded by the Royal Chronicler.

The next Chronicler of Castille, Gil Gonsales Davila, who succeeded to the post in 1612, and in 1641 became Chronicler of the Indies as well, in his Description of the Grandeurs of Madrid, published in 1623, makes the following statement:

"Another part of the Kingdom of Portugal is Brazil, which is 400 leagues long and is divided into 8 governments or Captaincies. Of the excellence of its climate and abundance of the native fruits, Petro de Magallanes wrote in Portuguese a very learned and curious History."[8]

A few years later, 1629, the first bibliography of books relating to America appeared. This was written by Antonio de Leon y Pinelo, who was born in Peru and educated at the University of Lima. After this he went to Spain and held one important post after another in the administration of the Indies. He finally succeeded Davila as Chronicler of the Indies. His bibliography was written with the idea of its being a

preliminary study on his subject, and consequently is scarcely more than a check-list of books and manuscripts. It is interesting to note, then, that, sparing in comment as he always was, he nevertheless had this to say about Magalhães' *Historia:*

"It is a scholarly book, the only one of its kind."[9]

One of the first lists of Portuguese writers and their works was that of João Soares de Brito.[10] In 1646, the year after it was written, he sent his manuscript containing a list of eight hundred and seventy-six Portuguese authors to Paris to be printed. This intention not having been carried out, the original was preserved in the Library of the Most Christian King, Louis XIV, where a copy was ordered made for the Viscount of Villa Nova de Cerveira, Tomaz Tellez da Sylva, which he was good enough to communicate to Barbosa Machado, and from which Barbosa extracted some notices for his *Biblotheca.* The work of Soares de Brito has remained to this day in manuscript. All he says of our author, however, is this:

"Petrus de Magalhaens. Scripsit historiam de *Brasiliae detectione* sive (ut tunc vocabatur) provinciae Sanctae Crucis."

Up to this point the references to the *Historia*

are exact, undoubtedly written by those who had actually seen the book. Now comes a reference to it found in the works of one of the greatest Spanish scholars, which is inaccurate inasmuch as the date of printing is given as 1579 instead of 1576. Nicholas Antonio's four-volume Bibliography of Spanish Writers[11] is a monumental work and the corner-stone of Spanish bibliography. The completion of it in manuscript occurred in 1672, but the printing was not started until 1696, several years after the author's death. As he admits copying Antonio Leon, it would look as though the error were a typographical one. His reference to Leon shows that the original edition was quite scarce; or he would have described a copy *de visu*.

The man in Portugal who stands in the same position to Portuguese bibliography as Nicholas Antonio to the bibliography of Spain is Diogo Barbosa Machado, Abbot of Sever. He was one of the most learned men of the day, and an indefatigable book collector himself. It is probable that he was inspired by an acquaintance with the work of Nicholas Antonio to undertake his *Bibliotheca Lusitana*.[12] He had the opportunity of visiting the libraries of the various monasteries and convents of Portugal, and he enjoyed the sympathetic favours of King John V., to

whom books appealed very strongly. In 1741 the first volume of the *Bibliotheca Lusitana* appeared, and at short intervals the succeeding volumes came out. So far as he was able, he gave a sketch of the life of every Portuguese writer and the titles of his works; and so far as Magalhães is concerned, no subsequent bibliographer has added a single fact about his life. As what he says has already been quoted, there is only this to be added: that Barbosa had already pointed out what was said of the *Historia* by Gonsales Davila in 1623, Leon y Pinelo in 1629, João Soares de Brito in 1645, and Nicholas Antonio in 1672.

Most of the subsequent Portuguese bibliographies are mere lists of books; among them may be noted Sousa Farinha's in 1786, and Pinto de Sousa's in 1799.[13] These men mentioned the *Historia* of Magalhães, but without any comment.

The first recognition of the *Historia* as a work of literature appears in 1793.[14] In that year the Academia Real das Sciencias of Lisbon published a dictionary of the Portuguese language. Preparatory to this, they had compiled "a catalogue of authors who should be read," which was printed in the introduction of the first and only published volume of the dictionary. The purpose of this dictionary was to fix the proper use

of words and the proper orthography of the language; and the authors quoted were those who, in the opinion of the compilers, used the best language and best expressions. Both in the first and second editions of this list of books, appears the name of Magalhães with his *Historia,* as well as his *Regras,* which sets the seal of literary approval both upon the man and upon his work.

This may have been the source of inspiration which induced the Academy later, in 1827, to publish for the first time the *Tratado da Terra do Brasil* of Magalhães. This shorter work is a necessary complement to the *Historia* for the basis of an estimate of Magalhães' acquaintance with Brazil, for in it he gives many details of information which are lacking in the *Historia.* As in the case of the *Historia,* the original manuscript of the *Tratado* is not known, although I am informed that the manuscript in the possession of the Academia Real das Sciencias is a transcription of the manuscript in the Library at Evora, which, in the opinion of the transcriber, was the original. There is also a manuscript in the British Museum, Sloan 2026, which appears to be a copy of the *Tratado,* but surely is not the original.

It has already been noted how soon after the publication of Magalhães' *Historia* the French interest in his work developed. In 1597,

again in 1604, and again in 1614, attempts were made by Frenchmen to found colonies in Brazil. These attempts were unsuccessful, but the desire to participate in the settlement of that land still persisted among the French, who in the XVIII century made later attempts to gain a foothold; but these, also, were unsuccessful. I have not come upon any French references to the work of Magalhães between La Popellinière in 1582 and Ternaux-Compans in 1837. The latter's name is well known to all American students, because of the zeal he showed in bringing together a collection of books dealing with the early history of America. Among other books, he acquired a copy of the *Historia*, which he translated in 1837 as the second volume in his series of Voyages.[15] In the preface to this translation he gives the following appreciation of Magalhães and the book:

"His (Magalhães) History of Brazil is certainly one of the most remarkable works which appeared in the XVI century on these distant countries: the style is simple, a rare merit among the writers of his nation.

"Unfortunately the indifference of the Portuguese and Spaniards, as well as of their best writers, has prevented the work from being reprinted. It has now become so excessively rare that not more than three or four copies are known: it is not to be found in any of the public libraries of Paris, and it is but rarely cited

by the Portuguese authors who have written on Brazil. It appears to have been unknown to them, as well as to Vasconcellos: for in the great number of citations with which he likes to fill his margins, we do not in a single instance find the name of Gandavo. I can, therefore, submit this work as one of the books on America, as the least known, and the most worthy to be."

From this period on, Magalhães' work has been readily accessible to students. Nearly all bibliographers writing later than 1837 refer to the French translation. This is what Ternaux says of the original edition in his catalogue:

"This little volume of only 48 leaves is of the greatest rarity. The author there relates the history of the discovery of Brazil by Pedralvarez Cabral, and afterwards gives some details on the customs of the Indians and the natural history of the country."[16]

One readily recalls how promptly after Columbus' discovery of the New World the English sought to make discoveries of their own in the new lands. In addition to expeditions which they sent out themselves, the British merchants, with an eye to the development of trade, sent their representatives to Spain to join with the Spanish expeditions. Between 1530 and 1540 the merchants of Southampton sent Englishmen to Spain to participate in the expeditions to the New World, with the object of receiving from

them on their return information regarding far eastern trade. From an early period, about 1545, there are records of Englishmen who were established as traders in Brazil; and from 1580 on, British pirates regularly visited the coast of the country, destroying Spanish or Portuguese ships they encountered, and sacking the principal cities. It is related that the Jesuit Fernão Cardim, after his visit of inspection to the Jesuit monasteries in Brazil, was captured on his return voyage in 1601, by Englishmen, and the manuscript of his account taken from him. This account was subsequently published in 1625 by Purchas,[17] who assigned the authorship to one Manoel Tristão.

In spite of the interest of the British in Brazil and their activities in that region, I find no early reference to the work of Magalhães in the contemporary English books of travel.

But in England there had always been an appreciation of rare books, and a bibliographical interest in the *Historia* is apparent in the early years of the XIX century. In 1830 the London bookseller, T. Thorpe, had a copy of the *Historia* for sale. In a description of it not printed in his Catalogue, he says:

"The only other copy of this very curious and exceedingly interesting volume is believed to be in

Great Britain, which was purchased for £27, and is now in the choice collection of the Hon. T. Grenville."[18]

Thomas Grenville was a wealthy English statesman and book collector, who spent an enormous sum of money for the period on his library, which he finally bequeathed to the British Museum. His library consisting of over 20,000 volumes was valued at £50,000 in 1846, when it passed by bequest to the British Museum. Grenville knew and appreciated his books as a true collector should. There is the following interesting note in his handwriting still preserved in the copy of the *Historia* in the British Museum:

"Magalhães has the reputation of being one of the most elegant writers in the Portuguese language. See the verse of Camões prefixed to this curious volume. No copy of this early account of Brazil is believed to exist in any of the Public Libraries in this country, and it is supposed never to have occurred in a sale here, nor will it be found in the best foreign catalogues of Voyages and Travels; and what is still more remarkable, no mention of it is made in Southey's History of the Brazils. It is worth adding, that the Count of Funchal, Ambassador from Portugal to this Country, and a man of much literary research, had never been able to see a copy of this book either in Portugal or in any country that he had visited."[19]

It was more than a century after the time of Barbosa Machado before another great Portu-

guese bibliographer appeared. In 1853 the noted academician, Innocencio Francisco da Sylva (1810-76), undertook to carry on the work of Barbosa, but, so far as the life of our author is concerned, he was unsuccessful in finding additional data. In reading what he has to say, one readily sees the source of his information. After giving the substance of the note by Barbosa Machado, he continues:

"It is a book of extreme rarity. Senhor Figanière indicates the existence of two copies (the only ones known), one in the library of Mr. Ternaux-Compans, and the other in the Portuguese Library of Rio de Janeiro.

"There was a second edition of the work made from the latter copy in Rio de Janeiro in 1858, included in Volume 21 of the *Revista Trimensal do Instituto.*

"In the same year, 1858, the Academia Real das Sciencias of Lisbon made another reprint of this book under the same title as that of the edition of 1576; using for the new edition a MS. copy of an ancient copy which was then in the library of the now extinct Convent of Jesus. This new edition was in 4to, including 22 preliminary pages and 68 pages of text with one lithograph. It is number 3 of the *Collecção de opusculos reimpressos relativos a historia das navegações, viagems e conquistas dos Portugueses.*

"The new edition of Brazil should be considered more correct than that of Lisbon, considering that it is made after a copy of the first edition, and the other

after a MS. copy where, as is usual, the existence of a few errors is probable."

One of the fascinating things in Portuguese bibliography, or for that matter in the bibliography of any literature, is the abundance of information which sometimes may be gleaned from the preliminary parts of a book. There are prologues, dedications, and poems in honour of the author or celebrating the events dealt with in the book, and so on. The Viscount of Juromenha spent his lifetime investigating all of these sources for data regarding the life of Luis de Camões, the poet, which he published, beginning in 1867. The first known printed work of Camões is his dedicatory poem in the preliminary material of Orta's *Coloquios*.[21] The two poems by Camões in the preliminary matter of the *Historia* appear here for the first time in print. In the course of his investigation the Viscount of Juromenha[22] found that Magalhães was the first critic to mention the works of Camões.

The first notice of the *Historia* which appeared in America was in the catalogue of the John Carter Brown Library of 1865.[23] A few years prior to that date Mr. John Carter Brown, of Providence, had acquired a copy of it in London. The early descriptions of the book by

Machado, Ternaux-Compans, and Grenville are restated, but nothing new is added.

Soon after this, in 1873, the following notice appeared in Field's *Indian Bibliography:*

"The author of this history passed a number of years in Brazil, returned to his own country, established a school near Douro and wrote this history, which was first published in 1572. These principal events in his life established sufficiently his ability to perform well the task, the results of which he offers us. His work would, however, have received but little if any attention, if he was not the only narrator of the characteristics of the Indians of Brazil at the early day of his narrative. The Portuguese have always been cold to the influences of literature, and their explorers and warriors have accordingly left but few records of their experience and adventures. Chapters X to XIII are devoted to descriptions of the manners, customs, wars, treatment of prisoners by the Indians and accounts of the missions among them."[24]

This is one of the few unfavourable criticisms of the *Historia* I have seen. Here is another one from the Brazilian student, Adolfo Varnhagen:

"One of the first writers to deal with the native races of Brazil was Magalhães Gandavo: his History of the Province of Sãcta Cruz, translated into French, began to have a vogue among the curious; his assertions were accepted without discussion; and even today he is referred to among foreign writers as an

authority to be relied on, for the accuracy of his information, without their troubling themselves with the results of the more attentive observation of other travellers, or without their heeding what criticism aided by experience might have suggested to them."[25]

In spite of this statement Varnhagen quotes Magalhães as authority from time to time.

Joseph Sabin gives in his bibliography an accurate description of this rare piece of Americana, the salient points of which he has taken from his predecessors.

"A volume of extraordinary rarity, curious and interesting, written in a pure, simple, and eloquent style by an author who resided many years in Brazil. He is the first, if not the only, Portuguese writer, who has attempted to delineate the peculiar characteristics of the natives of Brazil. The work is so scarce that it is rarely cited by the Portuguese authors in Brazil; not even Vasconcellos who teems with citations mentions it; neither does Southey. * * * There are not over two copies in the United States. There is no English version. Its value and importance suggested to Mr. Ternaux the propriety of including it in his *Relations et Mémoires*."[26]

To Brito Aranha,[27] the literary executor and continuator of Innocencio da Sylva, is due the honour of having pointed out the difference that exists in some copies of the *Historia* on the back of the title page. In some copies there are but

two *aprobações*, both of which are dated November 10, 1575. There are copies, however, which have a third, dated February 4, 1576, and after that the license of the bookseller. The fact that the last *aprobaçam* does not line up with the rest of the page would suggest that it was added after the book was printed. This is the reason why I have adopted the designations of "first issue" and "second issue" in describing the known printed copies. There are no other typographical differences between the two issues.

In 1881, through the efforts of the director of the Bibliotheca Nacional of Rio de Janeiro, Senhor Benjamin Franklin Ramiz Galvão, there was held an historical exhibit in Rio de Janeiro. The books and manuscripts pertaining to the early history of Brazil were shown, and a memorial descriptive catalogue printed. The data in his description of the *Historia* of Magalhães are taken for the most part from Barbosa Machado, Innocencio da Sylva, and Brito Aranha. But he adds the following:

> "One must, however, confess that neither is the translation (Ternaux) in every respect perfect, nor are the Portuguese reprints of 1858 done with the desired faithfulness."[28]

We have seen that, after the translation of Ternaux-Compans into French, the original edi-

Aprouaçam.

VIa presente obra de Pero de Magalhães, por mandado dos senhores do Conselho geral da Inquisiçam, & nam tem cousa que seja contra nossa lancta Fee catholica, nem os bos costumes, antes muitas, muito pera ler, oje dez de Nouembro de 1575.

Francisco de Gouuea.

VIsta a informaçam, podese imprimir, & torne o proprio cõ hum dos impressos a esta mesa: & este despacho se imprimirá no principio do liuro com a dita informaçam. Em Euora a dez de Nouembro. Manoel Antunez Secretario do Cõselho geral do Sancto officio da Inquisiçam o fez de 1575. annos.

Lião Anriquez. Manoel de Coadros.

Podese imprimir esta obra, por nam ser prejudicial em cousa algũa, antes muy conueniente pera se poder ler: é Lisboa a 4. de Fevereiro de 1576

Christouão de Matos.

Vendense em casa de Ioão lopez liureiro na rua noua.

REVERSE OF THE TITLE PAGE OF "SECOND ISSUE".
REPRODUCED FROM THE JOHN CARTER BROWN LIBRARY COPY.

tion of Magalhães had become a bibliographic gem. In 1887 Bernard Quaritch of London, the greatest book dealer in the world, had a copy for sale, which he described in his General Catalogue for 1887 as follows:

"The work of Magalhães, which is the first history of the Portuguese discovery of and settlement in Brazil, is so excessively rare that it is questionable whether three copies now exist. Forty years ago two copies were known, that in the National Library of Rio de Janeiro, and the one which had belonged to Ternaux. At present, it is said that the Rio copy has disappeared and we do not know what has become of Ternaux's. There is no copy in Portugal, for when a new edition was printed at Lisbon in 1855, the impression was made from an old manuscript of the printed book of 1576.

"The work is absolutely necessary to the American student as being the earliest printed account of the first fifty years of Portuguese rule in Brazil. The natural history and the customs of the Indians are treated in succession to the political narrative so that this may be called, with regard to South America, a Portuguese counterpart of Oviedo's work on the Spanish Indies."[29]

Justin Winsor, the American student, in his *Narrative and Critical History of America,* speaks of the work of Magalhães as authoritative, but his bibliographical conceptions regarding it are rather confused. The importance of his com-

ments on Magalhães lies in the fact that he credited the author with being the first historian of Brazil.

The best bibliographical description of Magalhães' book is the one written by Mr. Cole in the Church Catalogue, part of which I have quoted at the beginning of this article. Here we find beautifully restated the substance of all that is known about this book. Moreover, there is a good reproduction of the title page and colophon.

The distinguished Brazilian journalist and book collector, Senhor J. C. Rodrigues, who probably had the most remarkable collection of books relating to Brazil owned by an individual, did not possess a copy of this book, and says of it:

"Happy is he who can boast of possessing the exceedingly rare first edition of 1576."[30]

The authors mentioned above do not exhaust the list of those who have referred to the *Historia.* It is mentioned by Brunet, Graesse, Leclerc, Garraux and others.[31] The mention of it in these sources, however, is cold and formal, signifying very clearly that they knew of its existence as an academic fact, but had never actually seen a copy.

There is little wonder, then, that, since the book was so scarce in Europe in the XVII century, the general historians of Brazil did not refer

to its existence. No mention of it is made by Frei Vicente de Salvador, 1625, Vasconcellos, 1663, Brito Freire, 1675, Rocha Pitta, 1730, Jaboatão, 1761, Madre de Deos, 1797, or Southey, 1810. Another reason for the neglect of this book by these historians is a perfectly justifiable one; namely, that they had access to the work of Gabriel Soares de Souza,[32] which, being a more voluminous work than that of Magalhães and containing more detail, satisfied their needs.

There is one feature pertaining to the description of Magalhães' book which has been touched upon by only one bibliographer: that is the authorship of the engraved plates. There are several interesting facts indicated by the learned archivist of the Torre do Tumbo, Sr. F. M. de Sousa Viterbo.[33] He informs us that the *Historia* was the last book printed by Antonio Gonçalves, who, it should be remarked, printed the first editions of the Lusiads. Moreover, he has this to say about Jeronymo Luiz, whom he identifies as the "j. l." of the signature in the engravings. In describing a copy of the *Sucesso do Segundo Cerco de Diu; Estando dõ Joham Mascarenhas por Capitam da Fortaleza. Año de 1547*, printed also by Gonçalves, he makes the following statement:

"The title is a pretty engraved plate with the signature of the engraver *Ieroni Luis me f.* In the centre is a beautiful figure of Minerva in a border formed of military emblems and trophies. The name of Jeronymo Luis figures in the list of artists of Cardinal Saraiva as the author of this frontispiece. But there is also another work in which he showed his skill, although it possesses only his inititals *j. l.* It is the *Historia da Provincia da sãcta Cruz* of Gandavo printed in 1576 by the same typographer who printed the poem of Corte Real. It is the last known impression of Antonio Gonçalves, in whose service perhaps Jeronymo Luiz was for some time. The title page is simple but very elegant; it is reproduced in the Annaes da Bibliotheca Nacional de Rio de Janeiro, and the engraving on the verso of folio 32 is reproduced in the edition of the Academia. At the beginning of page 12 there is a small engraved *cul de lampe* or page heading, which represents the cruel death given to captives by the natives. It is very interesting, as much from the historical point of view as from the artistic one, and, notwithstanding that it is not signed, we do not hesitate to attribute it to Jeronymo Luiz."

We are afraid Luiz would scarcely feel complimented by the following remark in the John Carter Brown Library Catalogue:

"On the reverse of leaf 32 a copperplate of a man thrusting his sword into a penguin."

It seems appropriate to say just a word about the one other work of Magalhães which was printed in the XVI century, namely the

Regras que ensinam a maneira de escrever a orthographia portuguesa. There is supposed to have been an edition in 1574; we know of one in 1590; and of a third in 1592. The fact that there are more editions of it than of the *Historia* might mean that it had greater popularity, or that the *Historia* had been suppressed for the reasons already mentioned. In some respects it is as important a work as the *Historia,* because it is a very early if not the earliest attempt at literary criticism in the Portuguese language. It is as scarce as the *Historia.* I have found recorded only two or three copies each of the editions of 1590 and 1592.

J. B. S., JR.

Literary Comment

By J. D. M. Ford

Following a custom of the time, Camões, the illustrious Portuguese poet, wrote for his friend Magalhães the Dedicatory Verses that stand at the head of the latter's *Historia de sãcta Cruz.* In one of these verses Camões says of his fellow author:

Tem claro estylo, ingenho curioso,

and the praise thus accorded is merited, for the style of Magalhães is clear and his book reveals the spirit of a zealous investigator. Of course, careful writing was natural in the case of that Pero de Magalhães Gandavo who, in 1574, had put forth his *Regras,* a disquisition on Portuguese orthography, and had appended thereto a "Dialogue in Defense of the Same Language." By the sober and effective diction and by the easily flowing periods of his *Historia,* this stout champion of the virtues of his native tongue has proved clearly its efficacy for the lucid exposition of historic fact or what was deemed to be such.

It is, perhaps, no impairment of the dignity of Magalhães to say that his attitude in his work

is in no small degree that of the writer of a gazetteer. He wishes to give an account of topographical data and of the fauna and flora of his region, and therefore he sets before us all the knowledge on these points that he has been able to acquire. This he does systematically in the first eight chapters of the *Historia,* wholly descriptive in their nature and occasionally rather arid because of the abundance of gazetteer detail that is communicated. From the ninth chapter on Magalhães concentrates attention upon the natives, and, now and then breaking forth into narrative matter that serves to diversify the interest of the book, he passes in review the physical characteristics of the Indians, their habits, their language, their religion (or the lack of one), their methods of government, their adornments, their marriage customs, their food, their conduct of war, their treatment of captives, and so on.

For the student of folk-lore Magalhães has some curious items, as when he speaks of a practice which is certainly the couvade, or when he mentions a linguistic taboo in accordance with which certain sounds are prohibited to females and certain others to males. The anthropologist will be interested in what he has to say about the Indian tribe of the Tapuyas, which—holding in abhorrence the idea of eating enemy prisoners—

thinks it a duty to dispatch quietly those of its own members who are faced by a near and inevitable death and then to eat them, merely to secure for them sepulture within honourable human bodies and to save them from indecent decay in the ground.

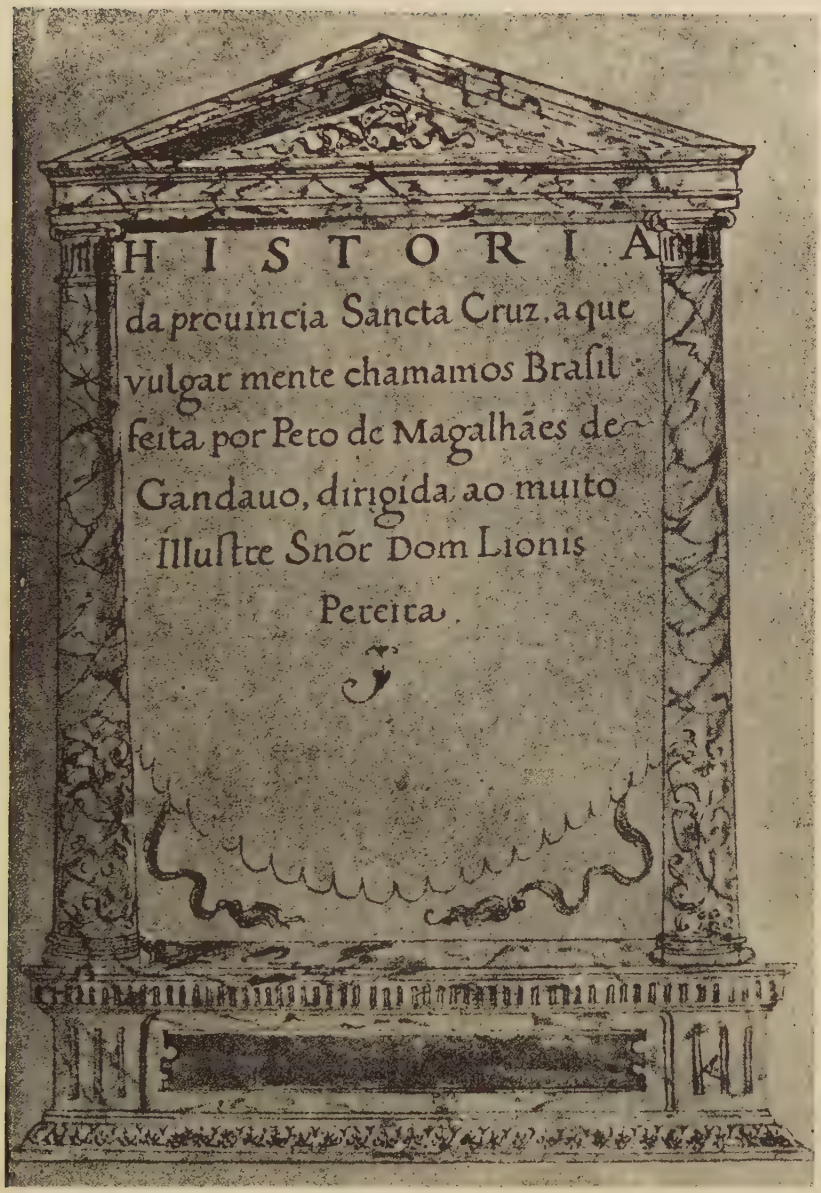
All things considered, Magalhães left behind him in his *Historia* an account which is worthy of a notable place among the many records made by European voyagers to the New World in the sixteenth century.

Description of the Known Copies of the *Historia*

A. Manuscripts

I have come upon but two manuscripts of the *Historia* of Magalhães. The following description of one of these, that in the Escorial, is taken from a letter addressed by a former librarian of the Escorial Library to the Viscount of Juromenha.[34] Through the courtesy of the present librarian I have received photostat copies of the title page and a few pages of the text, and there is nothing in them which alters the description published by Juromenha:

"As for the MS. of Magalhães de Gandavo, it is a volume in 4to, written on paper in a very good clear hand of the end of the XVI century, the title page adorned with a sketch in pen and ink painted in colours, as are also some of the headpieces at the beginnings of chapters, which contain the chapter headings. At the end of Chapter VIII which is entitled: *About a marine monster which was killed in the Captaincy of San Vicente in the year '61,* there is a design of the monster. On f. 12 there is a map of the province of sãcta Cruz commonly called Brazil. There are no other indications as to where the MS. came from, nor



TITLE-PAGE OF THE ESCORIAL MS.

for whom it was written, nor whether it is the author's copy.

"At the beginning, before the title page, there are the tercets which Nicholas Antonio cites in connection with Cardoso, composed by the famous Luiz de Camões, of which I shall copy the first and last stanzas in case they have never fallen into your hands. * * *

"Following them is a sonnet also by Camões entitled *Sonnet of the same author to Sñor Dom Lionis about the victory he won over the King of Achem in Malacca.*

"The MS. consists of 81 leaves and some blank at the beginning and the end, and the cover is a little burned although the writing has not suffered. The heading of the tercets is as follows: *To the very illustrious Sñor Dom Lionis Pereira concerning the book which is offered to him by Pero de Magalhães.*"

The second manuscript is the one referred to by Innocencio as formerly existing in the ancient Convent of Jesus, from which the Lisbon reprint of the *Historia* was made in 1858. As far as I can learn in this country, all traces of the present whereabouts of this manuscript are lost.

B. Printed Copies of the First Issue

1. The Sunderland—Quaritch—Church—Huntington Copy

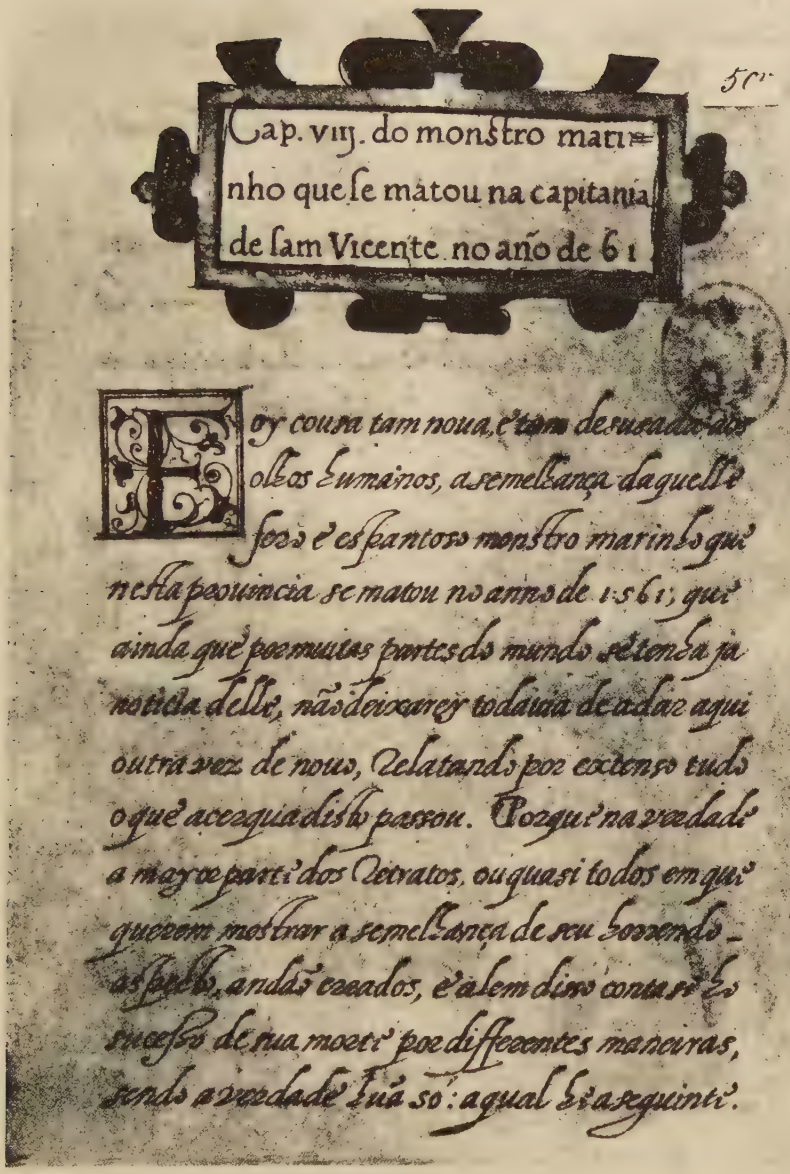
This copy of the *Historia* is the only one known in the original binding, which is in a

beautiful state of preservation, quite fresh and clean. There are some slight tears in the lower margins of the last three pages; these do not, however, touch the text, and they have been neatly repaired. The text is clean and crisp. Of the existing copies, this is undoubtedly the finest as it more nearly approaches the original condition than any other.

At the dispersal of the Sunderland Library in London, December 1881, this book was sold at public auction to Quaritch for £43. It is the copy Quaritch described in detail in his General Catalogue, priced at £100. I can not say whether Mr. E. D. Church purchased this book directly from Quaritch, or whether it went through the hands of Henry Stevens. At any rate, it became one of the choice pieces of his collection, and is described in the catalogue of his books. When in 1911 Mr. Henry E. Huntington purchased the entire Church collection, it passed into his hands and is now in the marvellous collection of books which make up the Huntington Memorial Library at San Gabriel, California.

2. The Christie-Miller—Stetson Copy

I am unable to learn from what source Sir Charles Christie-Miller obtained this volume.



Cap. viij. do monstro marinho que se matou na capitania de sam Vicente no año de 61

Foy cousa tam noua, e tam desusada aos olhos humanos, a semelhança daquelle fero e espantoso monstro marinho que nesta prouincia se matou no anno de 1561; que ainda que por muitas partes do mundo se tenha ja noticia delle, não deixarey todauia de a dar aqui outra vez de nouo, relatando por extenso tudo o que acerqua disto passou. Porque na verdade a mayor parte dos retratos, ou quasi todos em que querem mostrar a semelhança de seu horrendo aspecto, andão errados, e alem disso conta se ho sucesso de sua morte por differentes maneiras, sendo a verdade huã so: a qual he a seguinte.

TYPICAL PAGE OF THE ESCORIAL MS.

It passed from his collection by private sale, and not in the auctions where the bulk of his library was dispersed.

This copy equals in freshness and condition the Huntington copy, but the binding is plain recent pink cloth with leather back. There are no repairs.

3. The Barbosa Machado—King John VI—Bibliotheca Nacional Copy

I am indebted to the Director of the Bibliotheca Nacional de Rio de Janeiro for a minute description of this copy. It is bound up in a volume which bears the title *Noticias Historicas e Militares da America * * * comprehendendo do anno de 1576-1757.* It is in a splendid state of preservation, but has been somewhat trimmed down when it was bound.

Of the eight copies known, this is the most interesting one of all on account of the associations connected with it. It belonged at one time to that great Portuguese historian and bibliographer, Diogo Barbosa Machado, who with much patience and discernment brought together a very important collection of Portuguese books, including among them some of the rarest in existence. In the collection were hundreds of pamphlets and separate sheets (*opusculos avulsos*), which, when

finally bound, made up over one hundred volumes. After the destruction of the Library of the King of Portugal by the earthquake of 1755, Barbosa Machado offered his collection to King Dom Jose who accepted the gift and installed the collection in his palace. There it remained until King Dom João VI, under pressure from Napoleon, decided to move his court from Lisbon to Rio de Janeiro in 1807. He took the entire library with him to Brazil. It remained the property of the subsequent emperors of Brazil until the republic was created, when the emperor's library became the nucleus of the Bibliotheca Nacional de Rio de Janeiro.

C. Printed Copies of the Second Issue

4. The Henry Stevens—John Carter Brown Copy

This is a very beautiful copy. It is bound in full blue morocco, gilt edges. There are no repairs, but the book was washed at the time of binding.

The binding shows that the work was done for Henry Stevens, the American book dealer in London, who sold it to Mr. John Carter Brown of Providence, Rhode Island, in the fifth decade of the XIX century. Today it forms a part of the collection in the John Carter Brown Library.

5. The Grenville—British Museum Copy

This copy, like the John Carter Brown, is handsomely bound in full blue morocco. There are no repairs and it has not been washed. In a catalogue of T. Thorpe, dated 1830, item 2288, there is the following note:

> "Only one other copy of this very curious and exceedingly interesting volume is believed to be in Great Britain, which was purchased for £27, and is now in the collection of the Hon. T. Grenville."[35]

6. The Ternaux-Compans—Lenox—New York Public Library Copy

This volume is bound in full blue morocco with Ternaux's crest and initials on each side in gold. The title page is reinforced and the last leaf is mended in several places and hinged. There are several other minor repairs in the margins, but the text has not suffered anywhere.

Although the state of preservation of this copy does not equal that of the others described, its association interest is great. It belonged to Henri Ternaux, the zealous French collector of books relating to America, and is the copy used by him in making his translation of the *Historia* into French in 1837. I believe that, eventually, this copy came to the hands of Mr. Stevens in

London, who, aware of the rivalry between Mr. Lenox and Mr. Brown, felt it his duty to see both of these collectors provided with this rare bit of Americana.[36] Mr. Lenox, at his death, left his collection of books to the New York Public Library, New York City.

7. The Bodleian Library Copy

I have a minute description of this copy through the courtesy of the secretary, Mr. Gibson. It is bound in an old French XVII century calf binding with gilt ornamentation and red edges. The condition is good; it is unwashed. It contains old manuscript notes in the margins. Parts of the notes have been ploughed off.

This volume is probably the one advertised by T. Thorpe in his Catalogue of 1830, item 2288, and priced at £15.15.0. Although no description of binding is given, the facts that the Bodleian Library copy was purchased in 1843 and that there is the old pencil note on the flyleaf "15 guineas" would indicate that the two copies are identical. Prior to its acquisition by the Bodleian Library, the volume belonged to the College of Jesuits, Paris. From an inscription on the title page, it appears the book was once the property of Lancelot Voisin de la Popellinière; and the marginal notes were by him as well.

8. The Bibliotheca Nacional of Lisbon Copy

I am indebted to the Director of the National Library of Lisbon for the following description:

"The book is bound in green sheep ornamented in gold. The binding is modern and the book was repaired at the time of binding. Its origin is not known."

According to Felix Ferreira,[37] this copy was acquired by the National Library of Lisbon, probably about 1865.

Notes to Introduction

[1] Diogo Barbosa Machado—*Bibliotheca Lusitana.* Lisbon, 1741-59.

[2] Joaquim Manoel de Mello—*Anno Biographico Brazileiro.* Rio de Janeiro, 1876. Vol. I. p. 536. This curious statement appears without any indication of the source of the author's information. The author's task seems to have been to find for each day of the year the birthday of some man connected with Brazilian history. The date here assigned seems to be entirely unauthenticated, but fills the need, so common among hispanic writers, of a mystical coincidence.

[3] George Watson Cole—*A Catalogue of Books relating to the Discovery and early History of North and South America forming a part of the Library of E. D. Church.* New York, 1907.

[4] Martin Fernandez de Enciso—*Suma de geographia q̃ trata de todas las partidas & prouincias del mundo: en especial de las indias.* Seville, 1519. Francisco de Xeres—*Verdadera Relacion de la Conqvista del Perv.* Seville, 1534. Antonio Galvão—*Tratado dos diuersos & desuayrados caminhos.* Lisbon, 1563.

[5] *Les Trois Mondes.* Second edition. Paris, 1582. Part 3. Folio 22 r.

[6] Op. cit. Pt. 3. Fol. 20 v.

[7] *Historia General de los hechos de los Castellanos en las Islas i Tierra Firme del Mar Oceano escrita por Antonio de Herrera Coronista Maior de su Magestad de las Indias y su Coronista de Castilla.*

Madrid, 1601-15. Decada IV. Libro VIII. Capitulos XII and XIII. Vol. II. p. 214.

Historia da Provincia Sancta Cruz. Folios 8 v, 34 r, and 37 r.

[8] *Teatro de las Grandezas de Madrid.* Madrid, 1623. p. 504.

[9] *Epitome de la Biblioteca Oriental i Occidental, Nautica y Geografica.* Madrid, 1629.

[10] *Theatrum Lusitaniae Litteratum, sive Bibliotheca Scriptorum omnium Lusitanorum.* 1645. p. 272 of MS. This MS. is now preserved in the Bibliothèque Nationale at Paris.

[11] *Bibliotheca Hispana vetus, sive Hispani Scriptores qui ab Octaviani Augusti Aevo ad annum Christ MD. floruerunt.* 2 vols. Madrid, 1788.

Bibliotheca Hispana nova sive Hispanorum Scriptorum qui ab Anno MD. ad MDCLXXXIV. floruere Notitia. 2 vols. Madrid, 1783-88.

[12] *Bibliotheca Lusitana Historica, Critica, e Cronologica.* Lisbon, 1741-59.

[13] Bento Jose de Sousa Farinha—*Summario da Bibliotheca Lusitana.* Lisbon, 1786-88.

Jose Carlos Pinto de Sousa—*Bibliotheca historica de Portugal e seus dominios ultramarinos.* First edition, Lisbon, 1799. Second edition, Lisbon, 1801.

[14] *Diccionario da Lingoa Portugueza publicado pela Academia Real das Sciencias de Lisboa.* Lisbon, 1793.

[15] *Voyages, relations, et mémoires originaux pour servir à l'histoire de la découverte de l'Amérique.* Vol. II. Paris, 1837.

[16] *Bibliothèque Américaine ou Catalogue des ouvrages relatifs à l'Amérique.* Paris, 1837.

[17] Purchas *His Pilgrimes.* London, 1625. Pt. IV. Bk. VII. p. 1289.

[18] From MS. notations of Thorpe in his catalogues, kindly communicated to me by Mr. Dring of Bernard Quaritch, Ltd., in a personal letter.

[19] H. J. Payne & H. Foss—*Bibliotheca Grenvilliana.* London, 1848. Vol. II. p. 427.

[20] *Diccionario Bibliographico Portuguez.* Lisbon, 1858.

[21] Garcia de Orta—*Coloquios dos simples, e drogas * * * de India.* Goa, 1563.

[22] Visconde de Juromenha—*Obras de Luiz de Camões precedidas de um ensaio biographico no qual se relatam alguns factos não conhecidos de sua vida.* Lisbon, 1860-70.

[23] *A Catalogue of Books relating to North and South America in the Library of the late John Carter Brown of Providence, R. I.* Vol. I. Providence, 1875.

[24] Thomas W. Field—*An Essay towards an Indian Bibliography, being a Catalogue of Books relating to the History, Antiquities, Languages, Customs, Wars, Literature, and Origin of the American Indians.* New York, 1873. p. 258. no. 999.

[25] *Revista do Instituto historico e geographico brazileiro.* Vol. XXX. Pt. II. p. 26.

[26] *A Dictionary of Books Relating to America*

from its discovery to the present time. New York, 1868-92.

[27] *Diccionario bibliographico portuguez.* Vol. XVII. p. 218. Lisbon, 1900.

[28] *Catalogo da Exposição de Historia de Brazil.* Vol. I, p. 4. no. 6. Rio de Janeiro, 1881.

There is another description of the *Historia,* as well as of others of the rarer books of this exhibition, in a little booklet by Felix Ferreira entitled *A Exposição de Historia do Brazil. Notas bibliographicas.* Rio de Janeiro. 1882.

[29] *General Catalogue.* Vol. V. no. 28481. London, 1887.

[30] *Catalogo annotado dos Livros sobre o Brasil e de alguns Autographos e Manuscriptos.* Rio de Janeiro, 1907.

[31] Jacques-Charles Brunet—*Manuel du Libraire et de l'Amateur de livres.* Paris, 1860-80.

Jean George Théodore Graesse—*Trésor de Livres Rares et Précieux ou Nouveau Dictionnaire bibliographique* * * * Dresden, 1859-69.

Ch. Leclerc—*Bibliotheca Americana. Histoire, géographie, voyages, archéologie et linguistique des deux Amériques et des Iles Philippines.* Paris, 1878.

A. L. Garraux—*Bibliographie Brésilienne—Catalogue des Ouvrages Français & Latins Relatifs au Brésil (1500-1898).* Paris, 1898.

[32] *Tratado Descriptivo do Brasil em 1587.* Rio de Janeiro, 1851.

[33] *Fr. Bartholomeu Ferreira o primeiro censor dos Lusiadas.* Lisbon, 1891.

[34] *Obras de Camões.* Lisbon, 1860-70. Vol. I. p. 305.

[35] Personal letter from Dr. Dring of Bernard Quaritch, Ltd.

[36] Mr. G. P. Winship informs me that Stevens bought nearly, if not quite, all the Ternaux books. The John Carter Brown Library had the first offer of printed books, and Mr. Lenox took the MSS. The presumption is very strong that Mr. Brown already had his copy of Magalhães.

[37] *A Exposição de Historia do Brazil. Notas bibliographicas.* Rio de Janeiro, 1882.

Facsimile
of
History of the Province Sancta Cruz

WHICH WE COMMONLY CALL BRAZIL, DONE BY PERO DE MAGALHÃES DE GANDAVO, DEDICATED TO THE ILLUSTRIOUS DOM LIONIS PEREIRA, FORMERLY GOVERNOUR OF MALACA AND OF OTHER REGIONS OF SOUTHERN INDIA

Historia da prouincia sãcta Cruz

a que vulgarmẽte chamamos Brasil: feita por Pero de Magalhães de Gandauo, dirigida ao muito Ill.mo Senhor Dom Lionis P.ra gouernador que foy de Malaca & das mais partes do Sul na India

i.l.

Aprouaçam.

VIa presente obra de Pero de Magalhães, por mandado dos senhores do Conselho geral da Inquisiçam, & nam tem cousa que seja contra nossa lancta Fee catholica, nem os bós costumes, antes muitas, muito pera ler, oje dez de Nouembro de 1575.

Francisco de Gouuea.

VIsta a informaçam, podese imprimir, & torne o proprio cõ hum dos impressos a esta mesa: & este despacho se imprimirá no principio do liuro com a dita informaçam. Em Euora a dez de Nouembro. Manoel Antunez Secretario do Cõselho geral do Sancto officio da Inquisiçam o fez de 1575. annos.

Liáo Anriquez. Manoel de Quadros.

Ao muito illuſtre ſenhor Dom Lionis Pereira ſobre o liuro que lhe offerece Pero de Magalhães: tercetos de Luis de Camões.

Depois que Magalhães teue tecida
A breue hiſtoria ſua que illuſtraſſe,
A terra Sancta Cruz pouco ſabida.
Imaginando a quem a dedicaſſe,
Ou com cujo fauor defenderia
Seu liuro, de algum Zoilo que ladraſſe:
Tendo niſto occupada a fantaſia,
Lhe ſobreueo hum ſono repouſado,
Antes que o Sol abriſſe o claro dia,
Em ſonhos lhe aparece todo armado
Marte, brandindo a lança furioſa,
Com que fez quẽm o vio todo enfiado,
Dizendo em voz peſada & temeroſa,
Não he juſto que a outrem ſe offereça
Nenhũa obra que poſſa ſer famoſa,
Se nam a quem por armas reſplandeça,
No mundo todo, com tal nome & fama,
Que louuor immortal ſempre mereça.
Iſto aſſi dito, Apolo que da flama
Celeſte guia os carros, da outra parte
Se lhe apreſenta, & por ſeu nome o chama.

Dizendo, Magalhães, posto que Marte
Com seu terror te espante, todauia
Comigo deues so de aconselharte.
Hum barão sapiente, em quem Talia
Pos seus thesouros, & eu minha sciencia,
Defender tuas obras poderia.
He justo que a escritura na prudencia
Ache sua defensam, porque a dureza
Das armas, he contraria da eloquencia:
Assi disse, & tocando com destreza
A citera dourada, começou
De mitigar de Marte a fortaleza:
Mas Mercurio, que sempre costumou
A despartir porfias duuidosas,
Co caduçeo na mão que sempre vsou,
Determina compor as perigosas
Opiniões dos Deoses inimigos,
Com razões boas, justas & amorosas,
E disse, bem sabemos dos antiguos
Heroes, & dos modernos, que prouaram
De Bellona os grauissimos perigos,
Que tambem muitas vezes ajuntaram
As armas eloquencia, porque as Musas
Mil capitães na guerra acompanharam:
Nunqua Alexandro, ou Cesar nas confusas
Guerras, deixarão o estudo hum breue espaço,
Nem armas da sciencias sam escusas.

Nũa mão liuros, noutra ferro & aço:
A hũa rege & enſina, & outra fere
Mais co ſaber ſe vence que co braço.
Pois logo barão grande ſe requere,
Que com teus dões Apollo illuſtre ſeja,
E de ti Marte palma & gloria eſpere.
Eſte vos darey eu, em que ſe veja,
Saber & esforço no ſereno peito,
Que he Dom Lionis que faz ao mundo enueja.
Deſte as Irmaãs em vendo o bom ſogeito,
Todas noue nos braços o tomaram,
Criando o com ſeu leïte no ſeu leito.
As artes & ſciencia lhe enſináram,
Inclinaçam diuina lhe influiram,
As virtudes moraes que o logo ornáram.
Daqui os exercicios o ſeguiram,
Das armas no Oriente, onde primeiro,
Hum ſoldado gentil inſtituiram.
Ali taes prouas fez de caualleiro,
Que de Chriſtão magnanimo & ſeguro,
A ſi meſmo venceo por derradeiro.
Depois ja capitam forte & maduro,
Gouernando toda Aurea Cherſoneſo,
Lhe defendeo co braço o debil muro.
Porque vindo a cercala todo o peſo
Do poder dos Achens, que ſe ſuſtenta
Do ſangue alheo, em furia todo aceſo.

Eſte ſo que a ti Marte repreſenta
O caſtigou de ſorte, que o vencido
De ter quem fique viuo ſe contenta.
Pois tanto que o gram Reino defendido
Deixou: ſegunda vez com mayor gloria:
Pera o yr gouernar foy ellegido.
E nam perdendo ainda da memoria
Os amigos o ſeu gouerno brando,
Os immigos o dãno da victoria.
Hũs com amor intrinſeco eſperando
Eſtam por elle, & ôs outros congelados
O vão com temor frio receando.
Pois vede ſe ſeram desbaratados
De todo, por ſeu braço ſe tornaſſe,
E dos mares da India degradados.
Porque he juſto que nunqua lhe negaſſe
O conſelho do Olimpo alto & ſobido
Fauor & ajuda com que pelejaſſe.
Pois aqui certo eſtá bem dirigido,
De Magalhães o liuro, eſte ſo deue
De ſer de vós, ò Deoſes eſcolhido.
Iſto Mercurio diſſe: & logo em breue
Se conformáram niſto, Apolo & Marte,
E voou juntamente o ſono leue.
Acorda Magalhães, & ja ſe parte
A vos offerecer Senhor famoſo
Tudo o que nelle pos, ſciencia & arte.

Tem claro eſtylo, ingenho curioſo,
Pera poder de vos ſer recebido,
Com mão benigna de animo amoroſo.
Porque ſo de nam ſer fauorecido
Hum claro eſpirito, fica baixo & eſcuro,
E ſeja elle com vosco defendido,
Como o foy de Malaca o fraco muro.

¶ Soneto do mesmo Autor ao senhor Dom Lionis, acerca da victoria que ouue contra el Rey do Achem em Malaca

VOs Nimphas da Gangetica eſpeſſura,
Cantay ſuauemente em voz ſonora
Hum grande Capitam, que a roxa Aurc
Dos filhos defendeo da noite eſcura.
Ajuntouſe a caterua negra & dura,
Que na Aurea Cherſoneſo afouta mora,
Pera lançar do caro ninho fora
Aquelles que mais podem que a Ventura.
Mas hum forte Lião com pouca gente,
A multidam tam fera como necia,
Diſtruindo caſtiga, & torna fraca.
Pois ô Nimphas cantay que claramente
Mais do que fez Leonidas em Grecia
O nobre Lionis fez em Malaca.

AO MVITO ILLVSTRE SENHOR DOM LIONIS PEREIRA, Epistola de Pero de Magalhães.

ESTE pequeno seruiço (muito illustre senhor) que offereço a V.M. das premicias de meu fraco entendimento, poderá nalgũa maneira conhecer os desejos que tenho de pagar com minha possibilidade algũa parte do muito que se deue á inclita fama de vosso heroyco nome. E isto assi pelo merecimẽto do nobilissimo sangue & clara progenie donde traz sua origem, como pelos tropheos das grandes victorias, & casos bem afortunados que lhe hão succedido nessas partes do Oriente em que Deos o quis fauorecer com tam larga mão, que nam cuido ser toda minha vida bastante pera satisfazer á menor parte de seus louuores. E como todas estas razões me ponham em tanta obrigaçam, & eu entenda que outra nenhũa cousa deue ser mais aceita a pessoas de altos animos que a liçam das escrituras, per cujos meyos se alcançam os segredos de todas as sciencias, & os homẽs vém a illustrar seus nomes & perpetualos na terra com fama immortal, determiney escolher a V. M. entre os mais senhores da terra, & dedicarlhe esta breue historia. A qual espero que folgue de ver cõ attençam & receberma benignamente debaixo de seu empara: assi por ser cousa noua, & eu a escreuer como testemunha de vista: como por saber quam particular affeiçam V. M. tem ás cousas do ingenho, & que por esta causa lhe nam sera menos aceito o exercicio das escrituras, que o das armas. Poronde com muita razam fauorecido desta confiança possa seguramente sair a luz com esta pequena empresa & diuulgala pela terra sem nenhum receo, tendo por defensor della a V. M. Cuja muito illustre pessoa nosso Senhor guarde & acrecẽte sua vida & estado por longos & felicis annos.

PROLOGO AO LECTOR.

CAVSA principal que me obrigou a lançar mão da preſente hiſtoria, & ſair com ella a luz foy por nam auer ategora peſſoa que a empredeſſe, auendo ja ſetenta & tantos annos que eſta prouincia he descuberta. A qual hiſtoria creyo que mais eſteue ſepultada em tanto ſilencio, pelo pouco caſo que os Portugueſes fezeram ſempre da mesma prouincia, que por faltarem na terra peſſoas de ingenho & curioſas, que per melhor eſtillo & mais copioſamente que eu a eſcreueſſem. Porem ja que os eſtrangeiros a tem noutra eſtima, & ſabem ſuas particularidades melhor & mais de raiz que nós (aos quaes lançáram ja os Portugueſes fora della a força darmas per muitas vezes) parece couſa decente & neceſſaria, terem tambem os noſſos naturaes a mesma noticia, eſpecialmente pera que todos aquelles que neſtes Reinos viuem em pobreza nam duuidem escolhela pera ſeu emparo: porque a mesma terra he tal, & tam fauorauel aos que a vam buscar, que a todos agaſalha & conuida com remedio por pobres & deſemparados que ſejam. E tambem ha nella couſas dignas de grande admiraçam, & tam notaueis, que parecêra descuido & pouca curioſidade noſſa, nam fazer mençam dellas em algum diſcurſo, & dalas a perpetua memoria, como coſtumauam os Antiguos: aos quaes nam eſcapaua couſa algũa que por extenſo nam reduziſſem a hiſtoria, & fezeſſem mençam em ſuas eſcripturas de couſas menores que eſtas, as quaes hoje em dia viuem entre nôs como ſabemos, & viuerám eternamente. E ſe os antiguos Portugueſes

tugueſes; & ainda os modernos nam foram tam pouco affeiçoados á escriptura como ſam, nam ſe perderam tantas antiguidades entre nôs de que agora carecemos, nem ouuera tam profundo esquecimento de muitas couſas, em cujo eſtudo tem muitos homẽs doctos canſado, & reuoluido grande copia de liuros ſem as poderem descubrir, nem recuperar da maneira que paſſaram. Daqui vinha aos Gregos & Romanos auerem todas as outras nações por barbaras, & na verdade cõ rezã lhes podiã dar eſte nome pois eram tam pouco ſolicitos & cobiçoſos de honra que por ſua mesma culpa deixauão morrer aquellas couſas que lhes podiam dar nome & fazelos immortaes. Como pois a eſcriptura ſeja vida da memoria, & a memoria hũa ſemelhança da immortalidade a que todos deuemos aſpirar, pela parte que della nos cabe, quis mouido deſtas razões, fazer eſta breue hiſtoria, pera cujo ornamento nam busquey epitetos exquiſitos, nem outra fermoſura de vocabulos de q̃ os eloquentes oradores coſtumão vſar, pera com artificio de palauras engrandecerem ſuas obras. Sómente procurey escreuer eſta na verdade, per hum eſtillo facil & chão, como meu fraco ingenho me ajudou, deſejoſo de agradar a todos os que della quiſerem ter noticia. Pelo que deuo ſer desculpado das faltas que aqui me podem notar; digo dos discreto, que com ſim zelo o cuſtumão fazer, que dos idiotas & maldizentes bem ſey que nam hey descopar, pois eſtá certo nam perdoarem a ninguem.

Capi. 1.

Capit. Primeiro, De como se descobrio esta prouincia, & a razam porque se deue chamar Santa Cruz, & nam Brasil.

REINANDO aquelle muy catholico & sereniſsimo Principe elRey Dom MANVEL, fezſe hũa frota pera a India de que hia por capitam mór Pedraluarez Cabral: que foy a ſegunda nauegaçam que fezeram os Portugueſes pera aquellas partes do Oriente. A qual partio da cidade de Lixboa a noue de Março no anno de 1500. E ſendo ja entre as ilhas do Cabo verde (as quaes hião demandar pera fazer ahi agoada) deulhes hum temporal, que foy cauſa de as nam poderem tomar, & deſe apartarem algũs nauios da companhia. E depois de auer bonança junta outra vez a frota, empégaranſe ao mar, aſsi por fogirem das calmarias de Guiné, que lhes podiam eſtrouar ſua viagem, como por lhes ficar largo poderem dobrar o cabo de boa Eſperança. E auendo ja hum mes, que hião naquella volta nauegando com vento proſpero, foram dar na coſta deſta prouincia: ao longo da qual cortáram todo aquelle dia, parecendo a todos que era algũa grande ilha que ali eſtaua, ſem auer Piloto, nem outra peſſoa algũa que teueſſe noticia

noticia della, nem que presumisse que podia estar terra firme pera aquella parte Occidental. E no lugar que lhes pareceo della mais accomodado, surgiram aquella tarde, onde logo teueram vista da gente da terra: de cuja semelhança nam ficáram pouco admirados, porque era differente da de Guiné, & fora do comum parecer de toda outra que tinham visto. Estando assi surtos nesta parte que digo, saltou aquella noite com elles tanto tempo, que lhes foy forçado leuarem as ancoras, & com aquelle vento que lhes era largo por aquelle rumo, foram correndo a costa ate chegarem a hum porto limpo & de bom surgidouro onde entraram: ao qual poseram entam este nome, que hoje em dia tem de Porto seguro, por lhes dar colheita & os assegurar do perigo da tempestade que leuauam. Ao outro dia seguinte, sahio Pedralluarez em terra com a mayor parte da gente: na qual se disse logo Missa cantada, & ouue pregaçam: & os Indios da terra que ali se ajuntaram ouuião tudo com muita quietaçam, vsando de todos os actos & cerimonias que vião fazer aos nossos E assi se punham de giolhos & batião nos peitos, como se teueram lume de Fé, ou que por algũa via lhes fora reuelado aquelle grande & ineffabil mysterio do Sanctissimo Sacramento. No que mostrauam claramẽte estarẽ dispostos pera receberẽ a doctrina Christaã a todo tẽpo q̃ lhes fosse denũciada como gẽte q̃ não tinha impedimẽto de idolos, nem professaua outra ley algũa

algũa que podesse contradizer a esta nossa, como a diante se vera no capitulo que trata de seus costumes. Entam despedio logo Pedraluarez hum nauio cõ a noua a elRey Dom Manuel, a qual foy delle recebida com muito prazer & contentamento: & dahi por diante começou logo de mandar algũs nauios a estas partes, & assi se foy a terra descobrindo pouco a pouco & conhecendo de cada vez mais, ate que depois se veo toda a repartir em capitanias & a pouoar da maneira que agora está. E tornando a Pedraluarez seu descobridor, passados algũs dias que alli esteue fazendo sua agoada & esperando por tempo que lhe seruisse, antes de se partir, por deixar nome aquella prouincia, por elle nouamẽte descuberta, mandou alçar hũa Cruz no mais alto lugar de hũa aruore, onde foy aruorada com grande solennidade & benções de Sacerdotes que leuaua em sua companhia, dando a terra este nome de Sancta Cruz: cuja festa celebraua naquelle mesmo dia a sancta madre Igreja (que era aos tres de Mayo). O que nam parece carecer de mysterio, porque assi como nestes Reinos de Portugal trazem a Cruz no peito por insignia da ordem & cauallaria de Christus, assi prouue a elle que esta terra se descubrisse a tempo, que o tal nome lhe podesse ser dado neste sancto dia, pois auia de ser possuida de Portugueses, & ficar por herança de patrimonio ao mestrado da mesma ordem de Christus. Por onde nam parece razão, que lhe neguemos este nome, nem que nos esqueçamos

eſqueçamos delle tam indiuidamente por outro quẽ lhe deu o vulgo mal conſiderado, depois que o pao da tinta começou de vir a eſtes Reinos. Ao qual chamaram braſil por ſer vermelho & ter ſemelhança de braſa, & daqui ficou a terra com eſte nome de Braſil. Mas pera que neſta parte magoemos ao Demonio, que tanto trabalhou & trabalha por extinguir a memoria da Sancta Cruz, & deſterrala dos coraçõẽs dos homẽs (mediante a qual fomos redemidos & liurados do poder de ſua tyrannia) tornemoslhe a reſtituir ſeu nome, & chamemoslhe prouincia de Sancta Cruz como em principio (que aſsi o amoeſta tambem aquelle illuſtre & famoſo eſcritor Ioão de Barros na ſua primeira Década, tratando deſte mesmo deſcobrimento). Porque na verdade mais he deſtimar & milhor ſoa nos ouuidos da gẽte Chriſtaã o nome de hum pao em que ſe obrou o myſterio de noſſa redempçam, que o doutro que nam ſerue de mais que de tingir panos ou couſas ſemelhantes.

¶ *Capit. 2. Em que ſe descreue o ſitio & qualidades deſta prouincia.*

ESta prouincia Sancta Cruz eſtá ſituada naquella grande America, hũa das quatro partes do mundo. Diſta o ſeu principio dous graos da equinocial pera a banda do Sul, & dahi ſe vay eſtendendo pera o mesmo Sul a te quorenta & cinco graos. De maneira que parte della fica ſituada

ſituãda debaixo da Zona torrida, & parte debaixo da tẽperada. Eſtá formada eſta prouincia á maneira de hũa harpa: cuja coſta pella bandı do Norte corre do Orien te ao Occidente & eſtá olhando direitamente a Equinocial. E pela do Sul confina com outras prouincias da mesma America pouoadas & poſſuidas de pouo gentilico com que ainda nam temos comunicação. E pela do Oriente confina com o mar Oceano Africo, & olha direitamente os Reinos de Congo & Angola a te o Cabo de boa eſperança que he o ſeu oppoſito. E pela do Occidente confina com as altiſsimas ſerras dos Andes & fraldas do Perú, as quaes ſam tam ſoberbas en cima da terra, q̃ ſe diz terem as aues trabalho em aspaſſar. E ate oje hum ſó caminho lhe acharam os homens vindo do Perú a eſta prouincia, & eſte tam agro, que em o paſſar perecem algũas peſſoas, caindo do eſtreito caminho que trazem, & vão parar os corpos mortos tam longe dos viuos que nunqua os mais vem nem podem ainda que queiram darlhes ſepulrura. Deſtes & doutros extremos ſemelhãtes carece eſta prouincia Sãcta Cruz: porq̃ com ſer tam grande, nam tem ſerras (ainda q̃ muitas) nem deſertos nem alagadiços, q̃ com facilidade ſe nam poſſam atraueſſar. Alẽ diſto he eſta prouincia ſem contradiçam a melhor pera a vida do homem que cada hũa das outras de America, por ſer comummente de bõs ares & fertiliſsima, & em gram maneira deleitoſa & apraziuel á viſta humana.

O ſer

O ſer ella tam ſalutifera & liure de infermidades, procẽ de dos ventos q̃ geralmente curſam nella: os quaes ſam Nordeſtes & Sues, & algũas vezes Leſtes & Lesſueſtes. E como todos eſtes procedam da parte do mar, vẽ tam puros & coados, que nam ſomente nam dãnam: mas recream & acrecentam a vida do homem. A viraçam deſtes ventos entra ao meyo dia pouco mais ou menos, & dura ate de madrugada: entam ceſſa por cauſa dos vapores da terra q̃ o apagão. E quando amanhece as mais das vezes eſtá o ceo todo cuberto de nuuẽs, & aſsi as mais das manhaãs choue neſtas partes, & fica a terra toda cuberta de neuoa, por respeito de ter muitos aruoredos q̃ chamam a ſi todos eſtes humores. E neſte interualo ſopra hum vento brando que na terra ſe géra, ate que o Sol cõ ſeus rayos o acalma, & entrando o vento do mar acoſtumado, torna o dia claro & ſereno, & faz ficar a terra limpa & desempedida de todas eſtas exhalações.

¶ Eſta prouincia he á viſta muy delicioſa & freſca em gram maneira: toda eſtá viſtida de muy alto & eſpeſſo aruoredo, regada com as agoas de muitas & muy precioſas ribeiras de que abundantemente participa toda terra: onde permanece ſempre a verdura com aquella temperança da primauera q̃ cá nos offerece Abril & Mayo. E iſto cauſa nam auer la frios, nẽ ruinas de inuerno que offendam a ſuas plantas, como cá offendem ás noſſas. Enfim que aſsi ſe ouue a Natureza com todas as couſas deſta prouincia, & de tal maneira ſe comedio

na temperança

na temperança dos ares, que nunqua nella se sente frio nem quentura excessiua.

¶ As fontes que ha na terra, sam infinitas, cujas agoas fazem crecer a muitos & muy grandes rios que por esta costa, assi da banda do Norte, como do Oriente entrã no mar Oceano. Algũs delles nacem no interior do sertam, os quaes vem per longas & tortuosas viasa buscar o mesmo Oceano: onde suas correntes fazem afastar as marinhas agoas por força, & entram nelle cõ tanto impetu, que com muita difficuldade & perigo se pode por elles nauegar. Hum dos mais famosos & principaes q̃ ha nestas partes, he o das Amazonas, o qual sae ao Norte meyo grao da Equinocial pera o Sul, & tem trinta legoas de boca pouco mais ou menos. Este rio tem na ẽtrada muitas ilhas que o diuidem em diuersas partes, & nace de hũa lagoa que está cem legoas do mar do Sul ao pé de hũas serras do Quito prouincia do Perú, dõde partiram ja algũas embarcações de Castelhanos, & nauegãdo por elle abaixo, vieram sair em o mar Oceano meyo grao da Equinocial, q̃ sera distancia de 600. legoas per linha direita, nam contando as mais q̃ se acrecẽtam nas voltas que faz o mesmo rio. ¶ Outro muy grande cincoenta legoas deste pera Oriente sae tambem a o Norte, a que chamão rio do Maranhão. Tem dentro muitas ilhas, & hũa no meyo da barra q̃ está pouoada de gẽtio, ao longo da qual podem surgir quaesq̃r embarcações. Terá este rio sete legoas de boca, pola qual entra tanta a

bundancia de agoa salgada, que dahi cinquoenta legoas pelo sertão dentro, he nem mais nem menos como hũ braço de mar, ate onde se pode nauegar por ãtre as ilhas sem nenhum impedimento. Aqui se metem dous rios nelle que vem do sertam, per hum dos quaes entráram algũs Portugueses quando foy do descobrimento que foram fazer no anno de 35. & nauegáram por elle acima duzentas & cincoenta legoas, ate que nam podéram yr mais por diante por causa da agoa ser pouca & o rio se yr estreitãdo de maneira, que nam podiam ja por elle caber as embarcações. Do outro nam descobrirão cousa algũa, & assi se nam sabe ategora donde procedẽ ambos. ¶ Outro muy notauel sae pela banda do Oriente ao mesmo Oceano, a que chamão de sam Francisco: cuja boca está em dez graos & hum terço, & sera meya legoa de largo. Este rio entra tam soberbo no mar & com tanta furia, que nam chega a maré á boca, sómẽte faz algũ tanto represar suas agoas, & dahi tres legoas ao mar se acha agoa doce. Corre se da boca, do Sul pera o Norte: dentro he muito fundo & limpo, & pode se nauegar por elle ate sessenta legoas como ja se nauegou. E dahi por diãte se nam póde passar por respeito de hũa cachoeira muy grande que ha neste passo, onde cae o peso da agoa de muy alto. E acima desta cachoeira se mete o mesmo rio debaixo da terra & vẽ sair dahi hũa legoa: & quando ha cheas arrebenta por cima & arrasa toda a terra. Este rio procede de hũ lago muy grande que está

no

nõ intimo da terra, onde affirmão que ha muitas pouoações, cujos moradores (segundo fama) possuem grandes aueres de ouro & pedraria. ¶ Outro rio muy grande & hum dos mais espantosos do mundo, sae pela mesma banda do Oriente em trinta & cinco graos, a que chamam rio da Prata, o qual entra no Oceano com quorenta legoas de boca: & he tanto o impetu de agoa doçe que traz de todas as vertentes do Perú, que os nauegantes primeiro no mar bebem suas agoas, que vejam a terra donde este bem lhes procede. Duzentas & setẽta legoas por elle acima, está edificada hũa cidade pouoada de Castelhanos, que se chama Ascençam. Ate qui se nauega por elle, & ainda dahi por diãte muitas legoas. Neste rio pela terra dentro se vem meter outro a q̃ chamão Paragoahi, que tambem procede do mesmo lago como o de sam Francisco que atras fica.

¶ Alem destes rios ha outros muitos, que pela costa ficam, assi grandes como pequenos, & muitas enseadas, bahias, & braços de mar, de que nam quis fazer mençã, porque meu intento nam foy senam escolher as cousas mais notaueis & principaes da terra, & tratallas aqui sómente em particular, pera que assi nam fosse notado de proluxo & satisfizesse a todos com breuidade.

¶ *Capitulo 3. Das capitanias & poucações de Portugueses que ha nesta prouincia.*

TEM eſta prouîncia aſsi como vay lançada da linha Equinocial pera o Sul, oyto capitanias pouoadas de Portugueſes, que contem cada hũa em ſi, pouco mais ou menos, cinquoenta legoas de coſta, & demarcãoſe hũas das outras per hũa linha lãçada Leſte Oeſte: & aſsi ficam limitadas por eſtes termos étre o mar Oceano, & a linha da repartiçam geral dos Reis de Portugal & Caſtella. As quaes capitanias elRey Dom Ioão o terceiro, deſejoſo de plantar neſtas partes a Religiam Chriſtaã, ordenou em ſeu tempo, eſcolhendo pera o gouerno de cada hũa dellas vaſſallos ſeus de ſangue & merecimento, em que cabia eſta confiança. Os quaes edificáram ſuas pouoações ao longo da coſta nos lugares mais conuenientes & accomodados, que lhes pareceo pera a viuenda dos moradores. Todas eſtam ja muy pouoadas de gente, & nas partes mais importantes guarnecidas de muita & muy groſſa artilharia q̃ as defende & aſſegura dos immigos, aſsi da parte do mar como da terra. Iunto dellas auia muitos Indios, quando os Portugueſes começáram de as pouoar: mas porque os meſmos Indios ſe leuantauam contra elles & faziam lhes muitas treições, os gouernadores & capitães da terra diſtruiramnos pouco a pouco & mataram muitos delles: outros fugiram pera o ſertão, & aſsi ficou à terra deſoccupada de gentio ao longo das pouoações. Algũas aldeas deſtes Indios ficáram todauia orredor dellas, que ſam de paz

de paz & amigos dos Portugueſes que habitam eſtas capitanias. E pera que de todas no preſente capitulo faça mençam, nam farey por ora mais que referir de caminho os nomes dos primeiros capitães que as conquiſtárão, & tratar preciſamente das pouoações, ſitios, & portos onde reſidem os Portugueſes, nomeando cada hũa dellas em eſpecial aſsi como vão do Norte pera o Sul na maneira ſeguinte.

¶ A primeira & mais ãtigua ſe chama Tamaracá, a qual tomou eſte nome de hũa ilha pequena, onde ſua pouoaçam eſtá ſituada. Pero lopez de Souſa foy o primeiro que a conquiſtou & liurou dos Franceſes, em cujo poder eſtaua quando a foy pouoar: eſta ilha em q̃ os moradores habitam diuide da terra firme hum braço de mar que a rodea, onde tambem ſe ajuntam algũs rios q̃ vem do ſertão. E aſsi ficam duas barras lançadas cada hũa pera ſua banda, & a ilha em meyo: per hũa das quaes entram nauios groſſos & de toda ſorte, & vam ancorar jũto da pouoaçam que eſtá dahi meya legoa pouco mais, ou menos. Tambem pela outra que fica da banda do Norte ſe ſeruem algũas embarcações pequenas, a qual por cauſa de ſer baixa nam ſofre outras mayores. Deſta ilha pera o Norte, tẽ eſta capitania terras muy largas & viçoſas, nas quaes oje em dia eſteueram feitas groſſas fazendas, & os moradores foram em muito mais crecimẽto, & florecéram tanto em prosperidade como em cada hũa das outras, ſe o mesmo capitam Pero lopez reſidira

nella mais algũs annos, & nam a deſemparára no tempo que a começou de pouoar.

¶ A ſegunda capitania que a diante ſe ſegue ſe chama Paranambuco: a qual conquiſtou Duarte Coelho, & edificou ſua principal pouoaçam em hũ alto á viſta do mar, que eſtá cinquo legoas deſta ilha de Tamaracá, em altura de oito graos. Chamaſe Olinda, he hũa das mais nobres & populoſas villas que ha neſtas partes. Cinquo legoas pela terra dentro eſtá outra pouoaçam chamada Igaroçú, que por outro nome ſe diz, a villa dos Coſmos. E alem dos moradores q̃ habitam eſtas villas ha outros muitos que pelos ingenhos & fazendas eſtão eſpalhados, aſsi neſta como nas outras capitanias de q̃ a terra comarcaã toda eſtá pouoada. Eſta he hũa das melhores terras, & que mais tem realçado os moradores q̃ todas as outras capitanias deſta prouincia: os quaes foram ſempre muy fauorecidos & ajudados dos Indios da terra, de que alcançáram muitos infinitos eſcrauos com que grangeam ſuas fazendas. E a cauſa principal de ella ir ſempre tanto auante no crecimẽto da gente, foy por reſidir continuamente nella o mesmo Capitam q̃ a conquiſtou, & ſer mais frequentada de nauios deſte Reino por eſtar mais perto delle que cada hũa das outras que a diante ſe ſeguem. Hũa legoa da pouoaçam de Olinda pera o Sul eſtá hum arrecife ou baixo de pedras, que he o porto onde entram as embarcações. Tem a ſeruẽtia pela praya, & tambem per hum rio pequeno q̃ paſſa

por

por junto da mesma pouoaçam.

¶ A terceira capitania que a diante se segue, he a da Bahia de todos os Sanctos, terra del Rey nosso senhor: na qual residem o Gouernador & Bispo, & Ouuidor géral de toda a costa. O primeiro capitam que a conquistou & que a começou de pouoar, foy Francisco Pereira Coutinho: ao qual desbaratáram os Indios, com a força da muyta guerra que lhe fezeram, a cujo impetu nam pode resistir, pela multidam dos immigos que entam se conjuráram por todas aquellas partes contra os Portugueses. Depois disto, tornou a ser restituida & outra vez pouoada por Thomé de Sousa o primeiro Gouernador géral que foy a estas partes. E daqui por diante foram sempre os moradores multiplicando cõ muito acrecentamento de suas fazendas. E assi hũa das capitanias que agora está mais pouoada de Portugueses de quantas ha nesta prouincia, he esta da Bahia de todos os Sanctos. Tem tres pouoações muy nobres & de muitos vezinhos, as quaes estam distantes das de Paranambuco cem legoas, em altura de treze graos. A principal onde residem os do gouerno da terra & a mais da gente nobre, he a cidade do Saluador. Outra está junto da barra, a qual chamam, villa velha, que foy a primeira pouoaçam que ouue nesta capitenia. Depois Thomé de Sousa sendo gouernador edificou a cidade do Saluador mais a diante meya legoa, por ser lugar mais

decente & proueitoſo pera os moradores da terra. Quatro legoas pela terra dentro eſtá outra que ſe chama Paripe que tambẽ tem jurdiçam ſobre ſi como cada hũa das outras. Todas eſtas pouoaçõ es eſtão ſituadas ao lõ go de hũa bahia muy grande & fermoſa, onde podem entrar ſeguramẽte quaesquer naos por grandes q̃ ſejão: a qual he tres legoas de largo; & nauegaſe quinze por ella dentro. Tem dẽtro em ſi muitas ilhas de terras muy ſingulares. Diuideſe em muitas partes, & tem muitos braços & enſeadas por onde os moradores ſe ſeruẽ em barcos pera ſuas fazendas.

¶ A quarta capitania, que he a dos Ilheos ſe deu a Iorge de Figueiredo Correa, fidalgo da caſa delRey noſſo ſenhor: & por ſeu mandado a foy pouoar hum Ioam Dalmeida, o qual edificou ſua pouoaçam trinta legoas da Bahia de tódolos Sanctos, em altura de quatorze graos & dous terços. Eſta pouoaçam he hũa villa muy fermoſa & de muitos vezinhos, a qual eſtá em cima de hũa ladeira á viſta do mar, ſituada ao longo de hum rio onde entram os nauios. Eſte rio tambem ſe diuide pela terra dentro em muitas partes; junto do qual tem os moradores da terra toda a grangeria de ſuas fazendas: pera as quaes ſe ſeruem por elle em barcos & almádias como os da Bahia de todos os Sanctos.

¶ A quinta capitania a que chamam Porto Seguro, conquiſtou Pero do Campo Tourinho. Tem duas pouoaçõ es que eſtam diſtantes da dos Ilheos trinta legoas

em

em altura de dezaseis graos & meyo: entre as quaes se mete hum rio que faz hum arrecife na boca como enseada, onde os nauios entram. A principal pouoaçam está situada em dous lugares, conuem a saber, parte della em hum teso soberbo que fica sobre o rolo do mar, da banda do Norte, & parte em hũa varzea que fica pegada com o rio. A outra pouoaçam a que chamam Sancto Amaro, está hũa legoa deste rio pera o Sul. Duas legoas deste mesmo arrecife, pera o Norte está outro, que he o porto, onde entrou a frota quando esta prouincia se descobrio. E porque entam lhe foy posto este nome de Porto seguro, como a tras deixo declarado, ficou dahi a capitania com o mesmo nome: & por isso se diz Porto Seguro.

¶ A sexta capitania he a do Spirito Sancto, a qual conquistou Vasco Fernandes Coutinho. Sua pouoaçam está situada em hũa ilha pequena, que fica distante das pouoações de Porto Seguro sessenta legoas em altura de vinte graos. Esta ilha jaz dentro de hum rio muy grande, de cuja barra dista hũa legoa pelo sertam dentro: no qual se mata infinito peixe, & pelo conseguinte na terra infinita caça, de que os moradores continuamente sam muy abastados. E assi he esta a mais fertil capitania & melhor prouida de todos os mantimentos da terra que outra algũa que aja na costa.

¶ A septima

¶ A ſeptima capitania, he a do Rio de Ianeiro: a qual conquiſtou Mende Sá, & a força darmas, offerecido a muy perigoſos combates a liurou dos Franceſes que a occupauam, ſendo Gouernador géral deſtas partes. Tem hũa pouoaçam a que chamam Sam Sebaſtiam, cidade muy nobre & pouoada de muitos vezinhos, a qual eſtá diſtante da do Spiritu Sancto ſeteẽta & cinquo legoas em altura de vinte & tres graos. Eſta pouoaçam eſtá junto da barra, edificada ao longo de hum braço de mar: o qual entra ſete legoas pela terra dentro, & tem cinco de traueſſa na parte mais larga, & na boca onde he mais eſtreito auerá hum terço de legoa. No meyo deſta barra eſtá hũa lagea que tem cincoenta & ſeis bra ças de comprido, & vinte & ſeis de largo: na qual ſe po de fazer hũa fortaleza pera defenſam da terra ſe cõprir. Eſta he hũa das mais ſeguras & melhores barras que ha neſtas partes, pela qual podem quaes quer naos entrar & ſair a todo tempo ſem temor de nenhum perigo. E aſsi as terras que ha neſta capitania, tambem ſam as me lhores & mais aparelhadas pera enriquecerem os mora dores de todas quantas ha neſta prouincia: & os que la forem viuer com eſta eſperança, nam creyo que ſe acha ràm enganados.

¶ A vltima capitania, he a de Sam Vicente, a qual conquiſtou Martim Afonſo de Souſa; tem quatro pouoações. Duas dellas eſtam ſituadas em hũa ilha que diuide

diuide hum braço de mar da terra firme á maneira de rio. Eſtam eſtas pouoações diſtantes do rio de Ianeiro quorenta & cinco legoas, em altura de vinte & quatro graos. Eſte braço de mar que cèrca eſta ilha tem duas barras cada hũa pera ſua parte. Hũa dellas he baixa, & nam muito grande, por onde nam podem entrar ſenam embarcações pequenas: ao longo da qual eſtá edificada a mais antigua pouoaçam de todas a que chamam Sam Vicente. Hũa legoa & meya da outra barra (que he a principal por onde entram os nauios groſſos, & embarcações de toda maneira que vem a eſta capitania) eſtá a outra pouoaçam chamada Sanctos, onde por reſpeito deſtas eſcallas, reſide o capitam, ou ſeu logo tente com os officiaes do conſelho & gouerno da terra. Cinco legoas pera o Sul, ha outra pouoaçam a que chamão Hitanhaém. Outra eſtá doze legoas pela terra dentro chamada Sam Paulo, que edificàram os Padres da Companhia, onde ha muitos vezinhos, & a mayor parte delles ſam naſcidos das Indias naturaes da terra, & filhos de Portugueſes. Tambem eſtà outra ilha a par deſta da banda do Norte, a qual diuide da terra firme outro braço de mar que ſe vem ajuntar com eſte: em cuja barra eſtam feitas duas fortalezas, cada hũa de ſua banda que defendem eſta capitania dos Indios & coſſairos do mar com artelharia de que

eſtam

eſtam muy bem apercebidas. Por eſta barra ſe ſeruiam antiguamente, que he o lugar por onde coſtumauam os immigos de fazer muito damno aos moradores.

¶ Outras muitas pouoações ha por todas eſtas capitanias, alem deſtas de que tratey, onde reſidem muitos Portugueſes: das quaes nam quis aqui fazer mençam, por nam ſer meu intento dar noticia ſenam daquellas mais aſsinaladas, que ſam as que tem officiaes de juſtiça, & jurdiçam ſobre ſi como qualquer villa ou cidade deſtes Reinos.

¶ *Capitulo 4. Da gouernança que os moradores deſtas capitanias tem neſtas partes, & a maneira de como ſe hão em ſeu modo de viuer.*

DEPOIS que eſta prouincia Sancta Cruz ſe começou de pouoar de Portugueſes, ſempre eſteue inſtituida ẽ hũa gouernança, na qual aſsiſtia gouernador géral por elRey noſſo ſenhor com alçada ſobre os outros capitães que reſidem em cada capitania. Mas porque

porque de hũas a outras ha muita diſtancia, & a gente vay em muito crecimento, repartioſe agora em duas gouernações, conuem a ſaber, da capitania de Porto ſeguro pera o Norte fica hũa, & da do Spirito Sancto pera o Sul fica outra: & em cada hũa dellas aſsiſte ſeu gouernador com a mesma alçada. O da banda do Norte reſide na Bahia de todolos Sanctos, & o da banda do Sul no Rio de Ianeiro. E aſsi fica cada hum em meyo de ſuas jurdições, pera deſta maneira poderem os moradores da terra ſer melhor gouernados & á cuſta de menos trabalho. E vindo ao que toca ao gouerno de vida & ſuſtentaçam deſtes moradores, quanto ás caſas em q̃ viuem de cada vez ſe vão fazendo mais cuſtoſas & de melhores edificios: porque em principio nam auia outras naterra ſe nam de taipa & terreas, cubertas ſomente cõ palma. E agora ha ja muitas ſobradadas & de pedra & cal, telhadas & forradas como as deſte Reino, das quaes ha ruas muy compridas & fermoſas nas mais das pouoações de que fiz menção. E aſsi antes de muito tẽpo (ſegundo a gente vai crecendo) ſe eſpera que aja outros muitos edificios & templos muy ſumptuoſos com que de todo ſe acabe neſta parte a terra de ennobrecer. Os mais dos moradores que por eſtas capitanias eſtam eſpalhados ou quaſi todos, tem ſuas terras de ſeſmaria dadas & repartidas pelos capitães & gouernadores da terra. E a primeira couſa que pretendem acquirir, ſam eſcrauos pera nellas lhes fazem ſuas fazendas: & ſe hũa

peſſoa

pessoa chega na terra a alcançar dous pares, ou meya duzia delles (ainda que outra cousa nam tenha de seu) logo tem remedio pera poder honradamente sustétar sua familia: porque hum lhe pesca, & outro lhe caça, os outros lhe cultiuão & grangeão suas roças, & desta maneira nam fazem os homẽs despesa em mantimentos com seus escrauos, nem com suas pessoas. Pois daqui se pode infirir quanto mais seram acrecentadas as fazendas daquelles que teuerem duzẽtos, trezentos escrauos, como ha muitos moradores na terra que nam tem menos de sta contia & dahi pera cima. Estes moradores todos pela mayor parte se tratam muito bem, & folgam de ajudar hũs aos outros com seus escrauos & fauorecem muito os pobres que começam a viuer na terra. Isto geralmente se costuma nestas partes, & fazem outras muitas obras pias, por onde todos tem remedio de vida & nenhum pobre anda polas portas a mindigar como nestes Reinos.

¶ *Capit. 5. Das plantas, mantimentos, & fruitas que ha nesta prouincia.*

SAM tantas & tam diuersas as plantas, fruitas, & heruas que ha nesta prouincia, de q̃ se podiam notar muitas particularidades, que seria cousa infinita escreuelas aqui todas & dar noticia dos effectos de cada hũa meudamẽte. E por isso nam farey agora mençam, se nam de algũas é particular,

particular,principalmẽte daq̃llas,de cuja virtude & fruĩ to participam os Portugueſes. Primeiramẽte tratarei da planta & raiz de q̃ os moradores fazem ſeus mantimen tos q̃ lá comem em lugar de pão. A raiz ſe chama Mandióca,& a planta de que ſe géra,he da altura de hum ho mẽ pouco mais ou menos. Eſta planta nam he muito groſſa,& tem muitos nós: quando a querẽ plantar é algũa roça,cortã na & fazẽ na em pedaços,os quaes metẽ debaixo da terra,depois de cultiuada como eſtacas,& da hi tornam árrebentar outras plantas de nouo: & cada eſtaca deſtas cria tres ou quatro raizes & dahi pera cima (ſegundo a virtude da terra em q̃ ſe planta)as quaes poẽ noue ou dez meſes em ſe criar:ſaluo em Sam Vicente q̃ poem tres annos por cauſa da terra ſer mais fria. Eſtas raizes a cabo deſte tẽpo ſe fazẽ muy grãdes á maneira de Inhames de S. Thomé, ainda q̃ as mais dellas ſam com pridas,& reuoltas da feiçam de corno de boy. E depois de criadas deſta maneira,ſe logo as nam querẽ arrancar pera comer,cortãlhe a plãta pelo pé,& aſsi eſtam eſtas raizes cinco,ſeis meſes debaixo da terra em ſua perfeiçam ſem ſe danarẽ:& em S. Vicẽte ſe conſeruão vinte, trinta annos da meſma maneira. E tanto q̃ as arrancam, poẽ nas a cortir em agoa tres quatro dias,& depois de cortidas, piſam nas muito bem. Feito iſto metem aquella maſſa em hũas mangas compridas & eſtreitas q̃ fazem de hũas vergas delgadas,tecidas á maneira de ceſto:& ali a eſpremem daq̃lle çumo,de maneira q̃ nam fique dele nenhũa

nenhũa couſa por esgotar: porque he tam peçonhento, & em tanto extremo venenoſo, que ſe hũa peſſoa, ou qualquer outro animal o beber, logo naquelle inſtante morrerá. E depois de aſsi a terem curada deſta maneira poem hum alguidar ſobre o fogo em que a lãçam, a qual eſtá meixendo hũa India ate que o mesmo fogo lhe acabe de gaſtar aquella humidade & fique enxuta & dispoſta pera ſe poder comer, que ſera por eſpaço de meya hora pouco mais ou menos. Eſte he o mantimento a que chamão farinha de pao, com que os moradores & gentio deſta prouincia ſe mantem. Ha toda uia farinha de duas maneiras: hũa ſe chama de guerra, & outra fresca. A de guerra ſe faz deſta mesma raiz, & depois de feita fica muito ſeca, & torrada de maneira q̃ dura mais de hum anno ſem ſe dãnar. A fresca he mais mimoſa & de milhor goſto: mas não dura mais que dous ou tres dias, & como paſſa delles, logo ſe corrompe. Deſta mesma Mandióca, fazem outra maneira de mãtimentos que ſe chamão beijús, os quaes ſam de feição de obreas, mas mais groſſos & aluos, & algũs delles eſtendidos da feição de filhós. Deſtes vſam muito os moradores da terra (principalmente os da Bahia de todolos Sanctos) porque ſam mais ſabroſos & de melhor diſtiſtão que a farinha.

¶ Tambem ha outra caſta de Mandioca que tem differente propriedade deſta, a que por outro nome chamão Aipim, da qual fazem hũs bolos em algũas capitanias, que

que parecem no ſabor que excedem a pão fresco deſte Reino. O çumo deſta raiz nam he peçonhento, como o que ſae da outra, nem faz mal a nenhũa couſa ainda que ſe beba. Tãbem ſe come a mesma raiz aſſada como batata ou inhame: porque de toda maneira ſe acha nella muito goſto. Alem deſte mantimento, ha na terra muito milho zaburro de que ſe faz pão muito aluo, & muito arroz, & muitas fauas de differentes caſtas, & outros muitos legumes que abaſtam muito a terra.

¶ Hũa planta ſe dá tambem neſta prouincia, que foy da ilha de Sam Thomé, com a fruita da qual ſe ajudam muitas peſſoas a ſuſtentar na terra. Eſta planta he muy tenra & nam muito alta, nam tem ramos ſenam hũas folhas que ſeram ſeis ou ſete palmos de cõprido. A fruita della ſe chama banánas: parecenſe na feiçam com pepinos, & criamſe em cachos: algũs delles ha tam grandes que tem de cento & cincoenta banánas pera cima. E muitas vezes he tamanho o peſo dellas, que acontece quebrar a plãta pelo meyo. Como ſam de vez colhem eſtes cachos, & dali a algũs dias amadurecem. Depois de colhidos, cortam eſta planta, porque nam frutifica mais que a primeira vez: mas tornam logo a nacer della hũs filhos que brotam do mesmo pé, de que ſe fazem outros ſemelhantes. Eſta fruita he muy ſabroſa, & das boas q̃ ha na terra: tem hũa pelle como de figo (ainda q̃ mais dura) a qual lhe lançam fora quando a querem comer: mas faz damno á ſaude & cauſa feure a quem ſe

desmanda nella.

¶ Hũas aruores ha tambem neſtas partes muy altas a q̃ chamão Zabucáes: nas quaes ſe criam hũs vaſos tamanhos como grandes cocos, quaſi da feiçam de jarras da India. Eſtes vaſos ſam muy duros em gram maneira, & eſtam cheos de hũas caſtanhas muito doces & ſabroſas em extremo: & tem as bocas pera baixo cubertas cõ hũas çapadoiras, que parece realmente nam ſerem aſsi criadas da natureza, ſenam feitas per artificio de induſtria humana. E tanto que as taes caſtanhas ſam maduras, caem eſtas çapadoiras, & dali começam as meſmas caſtanhas tambem a cair pouco a pouco ate nam ficar nenhũa dentro dos vaſos.

¶ Outra fruita ha neſta terra muito melhor, & mais prezada dos moradores de todas, que ſe cria em hũa planta humilde junto do chão: a qual planta tem hũas pencas como de herua baboſa. A eſta fruita chamão Ananázes & nacem como alcachofres, os quaes parecem naturalmente pinhas, & ſam do meſmo tamanho & algũs mayores. Depois que ſam maduros, tem hum cheiro muy ſuaue, & comẽſe aparados feitos em talhadas. Sam tam ſabroſos, que a juizo de todos, nam ha fruita neſte Reino q̃ no goſto lhes faça ventagem. E aſsi fazem os moradores por elles mais, & os tem em mayor eſtima, que outro nenhum pomo que aja na terra.

¶ Ha outra fruita que nace pelo mato em hũas aruores tamanhas como pereiras, ou macieiras: a qual hé da feiçam

çam de peros repinaldos,& muito amarella. A eſta fruita chamão Cajús: tem muito çumo, & comeſe pela calma pera refrescar, porque he ella de ſua natureza muito fria, & de marauilha faz mal, ainda que ſe deſmandé nella. Na ponta de cada pomo deſtes ſe cria hum caroço tamanho como caſtanha da feiçam de faua: o qual nace primeiro, & vem diante da mesma fruita como flor. A caſca delle he muito amargoſa em extremo,& o meolo aſſado he muito quente de ſua propriedade, & mais goſtoſo que amendoa.

¶ Outras muitas fruitas ha neſta prouincia de diuerſas qualidades comũas a todos, & ſam tantas, que ja ſe achám pela terra dentro algũas peſſoas, as quaes ſe ſuſtentáram com ellas muitos dias ſem outro mantimento algum. Eſtas que aqui eſcreuo, ſam as que os Portugueſes tem entre ſi em mais eſtima, & as melhores da terra. Algũas deſte Reino ſe dam tambem neſtas partes, conuem a ſaber, muitos melões, pepinos, romãs, & figos de muitas caſtas: muitas parreiras que dão vuas duas tres vezes no anno, & de toda outra fruita da terra ha ſempre a mesma abundancia, por cauſa de nam auer la (como digo) frios, que lhes façam nenhum perjuizo. De cidras, limões, & laranjas, ha muita infinidade, porque ſe dão muito na terra eſtas aruores de eſpinho & multiplicam mais que as outras.

¶ Alem das plantas que produzem de ſi eſtas fruitas, &

mantimentos que na terra ſe comem: ha outras de que os moradores fazem ſuas fazendas, conuem a ſaber, muitas canas daçucre & algodoaes, que he a principal fazenda que ha neſtas partes, de que todos ſe ajudam & fazẽ muito proueito em cada hũa deſtas capitanias, eſpecialmẽte na de Paranambuco, que ſam feitos perto de trinta engenhos, & na da Bahia do Saluador quaſi outros tantos, donde ſe tira cada hum anno grande quantidade daçucares, & ſe dá infinito algodam, & mais ſem cõparaçam q̃ em nenhũa das outras. Tambem ha muito pao braſil neſtas capitanias de que os meſmos moradores alcançam grande proueito: o qual pao ſe moſtra claro, ſer produzido da quentura do Sol, & criado com a influencia de ſeus rayos, porque nam ſe acha ſe nam debaixo da Torrida zona: & aſsi quãto mais perto eſtá da linha Equinocial, tãto he mais fino & de melhor tinta. E eſta he a cauſa porque o nam ha na capitania de S. Vicente, nem dahi pera o Sul.

¶ Hum certo genero de aruores ha tambem pelo mato dẽtro na capitania de Paranambuco a que chamam Copahíbas de q̃ ſe tira balſamo muy ſalutifero & proueitoſo em extremo pera infirmidades de muitas maneiras, principalmente nas que procedem de frialdade cauſa grandes effectos & tira todas as dores por graues q̃ ſejam em muito breue eſpaço. Pera feridas ou quaesq̃r outras chagas, tem a meſma virtude: as quaes tanto que com elle lhe acodem, ſaram muy de preſſa, & tira os ſinaes

naes de maneira, q̃ de marauilha ſe enxerga ondè eſteueram, & niſto faz ventagem a todas as outras medicinas. Eſte oleo nam ſe acha todo anno perfeitamente neſtas aruores, nem procuram ir buſcalo, ſenam no eſtio, q̃ he o tempo em que aſsinaladamente o criao. E quando querem tiralo, dam certos golpes ou furos no tronco dellas, pelos quaes pouco a pouco eſtam eſtilá do do amago eſte licor precioſo. Porẽ nam ſe acha em todas eſtas aruores, ſenam em algũas a que por eſte reſpeito dão nome de femeas: & as outras que carecẽ delle chamam machos, & niſto ſomente ſe conhece a differẽça deſtes dous generos: q̃ na proporçam & ſemelhança nam differem nada hũas das outras. As mais dellas ſe acham roçadas dos animaes q̃ per inſtinto natural quando ſe ſentem feridos, ou mordidos de algũa fera, as vão buscar pera remedio de ſuas infermidades.

¶ Outras aruores differentes deſtas, ha na capitania dos ilheos, & na do Spiritu Sancto a que chamão Caborahí bas, de q̃ tambẽ ſe tira outro ballamo: o qual lac da casca da mesma aruore, & cheira ſuauiſsimamẽte. Tambẽ aproueita pera as mesmas infermidades, & aquelles que o alcançam tẽno em grande eſtima & vendẽno por muito preço: porq̃ alem de as taes aruores ſerẽ poucas, corrẽ muito riſco as peſſoas q̃ o vam buscar por cauſa dos imigos que andam ſempre naquella parte emboscados pelo mato, & nam perdoam a quantos acham.

¶ Tambem ha hũa certa aruore na capitania de S. Vicẽ

teque se diz pela lingua dos Indios Obirá paramaçacî, q̃ quer dizer páo pera infirmidades: com o leite da qual só mẽte có tres gotas, purga hũa pessoa por baixo & por cîma grãdemente. E se tomar quantidade de hũa casca de nóz, morrerá sem nenhũa remissam.

¶ Doutras plantas & heruas q̃ nam dam fruito, nem se sabe o pera q̃ prestam, se podia escreuer muitas cousas de que aqui nam faço mençam, porq̃ meu intento, não foy senam dar noticia (como ja disse) destas de cujo fruito se aproueitam os moradores da terra. Somente tratarey de hũa muy notauel, cuja qualidade sabida creyo q̃ em toda parte causara grãde espanto. Chamase herua viua, & tem algũa semelhança de syluam macho. Quãdo alguem lhe toca com as mãos, ou com qualquer outra cousa que seja, naquelle momẽto se encolhe & murcha de maneira, que parece criatura sensitiua que se anoja & recebe escandalo com aq̃lle tocamento. E depois que assossega, como cousa ja esquecida deste agrauo, torna logo pouco a pouco a estenderse, ate ficar outra vez tam rubusta & verde como dãtes. Esta planta deue ter algũa virtude muy grande a nós encuberta, cujo effecto nam sera pela ventura de menos admiraçam. Porq̃ sabemos de todas as heruas que Deos criou, ter cada hũa particular virtude com que fizessem diuersas operacões naquellas cousas pera cuja vtilidade foram criadas: quãto mais esta a q̃ a natureza nisto tanto quis alsinalar, dãdolhe hũ tã estranho ser, & differẽte de todas as outras.

¶ Capitulo.

¶ Capit. 6. Dos animaes & bichos venenosos que ha nesta prouincia.

Omo esta prouincia seja tam grande, & a mayor parte della inhabitada & chea de altissimos aruoredos & espessos matos, nã he despantar que aja nella muita diuersidade de animaes, & bichos muy feros & venenosos: pois cá entre nós, com ser a terra ja tam cultiuada & possuida de tanta gente, ainda se criam em brenhas cobras muy grandes de que se contam cousas muy notaueis, & outros bichos & animaes muy danosos, espalzidos por charnecas & matos, a que os homẽs com serem tantos & matarem sempre nelles, nam podem acabar de dar fim como sabemos. Quanto mais nesta prouincia, onde os climas & qualidades dos ares terrestes, nam sam menos dispostos pera os gerarem, do q̃ a terra em si, pelos muitos matos que digo, accomodada pera os criar. Porem de quanta immundicia & variedade de animais por ella espalhou a natureza, nam auia la nenhũs domesticos, quando começáram os Portugueses de a pouoar. Mas depois que a terra foy delles conhecida, & vieram a entender o proueito da criaçam que nesta parte podiam alcançar, começáramlhe a leuar da ilha do Cabo verde cauallos & egoas, de que agora ha ja grande criaçam em todas as capitanias desta prouincia. E assi ha tambem grande copia

de gado q̃ da mesma ilha foy leuado a estas partes, principalmente do vacum ha muita abundancia: o qual pelos pastos serem muitos, vay sempre em grãde crecimẽto. Os outros animaes que na terra se acháram, todos sam brauos de natureza, & algũs estranhos nunqua vistos em outras partes: dos quaes darey aqui logo noticia começando primeiramẽte por aquelles que na terra se comem, de cuja carne os moradores sam muy abastados em todas as capitanias.

¶ Ha muitos veados, & muita soma de porcos de diuersas castas, conuemasaber, ha montes como os desta terra: & outros mais pequenos que tem o embigo nas costas, de q̃ se mata na terra grande quantidade. E outros q̃ comem & criam em terra, & andam debaixo dagoa o tempo que querem: aos quaes, como corram pouco por causa de terem os pés compridos, & as mãos curtas, prouco a natureza de maneira, que podessem conseruar a vida debaixo da mesma agoa, aonde logo se lã çam de mergulho, tanto q̃ vem gente, ou qualquer outra cousa de que se temam. E assi a carne destes como a dos outros, he muito sabrosa & tam sadia que se manda dar aos infermos, porque pera qualquer doença he proueitosa & nam faz mal a nenhũa pessoa.

¶ Tambem ha hũs animaes na terra, aq̃ chamam Antas que sam da feiçam de mulas, mas nam tam grandes, & tem o focinho mais delgado & hũ beiço cõprido á maneira de trõba. As orelhas sam redondas & o rabo nam muito

muito comprido: & ſam cinzentas pelo corpo, & brãcas pela barriga. Eſtas Antas nam ſaem a paſcer ſenam de noite, & tanto q̃ amanhece, metemſe em algũs bréjos, ou na parte mais ſecreta que acham, & ali eſtam o dia todo, eſcondidas como aues noturnas a que a luz do dia he odioſa, ate que anoitecendo, tornam outra vez a ſair & apaſcer por onde querem como he ſeu coſtume. A carne deſtes animaes, tẽ o ſabor como de vaca, da qual parece que ſe nam differença couſa algũa.

¶ Outros animaes ha a que chamão Cotias, que ſam do tamanho de lebres: & quaſi tem a mesma ſemelhãça, & ſabor. Eſtas Cotias ſam ruiuas, & tem as orelhas pequenas, & o rabo tam curto que quaſi ſe nam enxerga.

¶ Ha tambem outros mayores, a que chamam Pacas, q̃ tem o focinho redondo, & quaſi da feiçam de gato, & o rabo como o da Cotia. Sam pardas & malhadas de pintas brancas por todo corpo. Quando querem guiſallas pera comer, pelamnas como leitam, & nam nas eſfolão, porque tem hum coiro muy tenro & ſabroſo, & a carne tambẽ he muito goſtoſa, & das melhores q̃ ha na terra.

¶ Outros ha tambem neſtas partes muito pera notar, & mais fora da comum ſemelhança dos outros animaes (a meu juizo) q̃ quantos ategora ſe tẽ viſto. Chamãolhes Tatús, & ſam quaſi tamanhos como leitões: tem hum caſco como de cágado, o qual he repartido em muitas jũtas como laminas & proporcionado de maneira, q̃ parece totalmẽte hũ cauallo armado. Tem hũ rabo cõpripo todo

todo cuberto do mesmo caſco: o focinho he como de leitão, ainda que mais delgado algum tanto, & nam bota mais fora do caſco que a cabeça. Tem as pernas baixas, & criamſe em couas como coelhos. A carne deſtes animaes he a melhor & a mais eſtimada q̃ ha neſta terra, & tem o ſabor quaſi como de galinha.

¶ Ha tambem coelhos como os de cá da noſſa patria, de cujo parecer nam differem couſa algũa.

¶ Finalmente que deſta & de toda a mais caça de que a cima tratey, participam (como digo) todos os moradores, & mataſe muita della á cuſta de pouco trabalho em toda a parte que querem: porque nam ha la impedimẽto de coutadas como neſtes Reinos, & hũ ſó Indio baſta (ſe he bom caçador) a ſuſtentar hũa caſa de carne do mato: ao qual nam eſcapa hum dia por outro, que nam mate porco ou veado, ou qualquer outro animal deſtes de que fiz mençam.

¶ Outros animaes ha neſta prouincia muy feros, & perjudiciaes a toda eſta caça, & ao gado dos moradores: aos quaes chamão Tigres, ainda que na terra a mais da gente os nomea por Onças: mas algũas peſſoas q̃ os conhecem & os viram em outras partes, affirmão q̃ ſam Tigres. Eſtes animaes parecẽſe naturalmẽte com gatos, & nam differem delles em outra couſa; ſaluo na grandeza do corpo, porque algũs ſam tamanhos como bezerros, & outros mais pequenos. Tem o cabello diuidido em varias & diſtintas cores, conuẽ aſaber, em pintas brãcas, pardas,

pardas,& pretas. Como ſe acham famintos, entram nos curraes do gado,& matão muitas vitellas & nouilhos q̃ vão comer ao mato, & o mesmo fazem a todo animal q̃ podem alcançar. E pelo conſeguinte quando ſe vem perſeguidos da fome, tambẽ cometem aos homẽs:& neſta parte ſam tam oulados, que ja aconteceo treparſe hũ Indio a hũa aruore por ſe liurar de hũ deſtes animaes, q̃ o hia ſeguindo, & pôrſe o mesmo Tigre ao pé da aruore, nam baſtando a eſpantalo algũa gẽte que acudio da pouoaçam aos gritos do Indio, antes a todos os medos, ſe deixou eſtar muito ſeguro guardando ſua preſa, ate q̃ ſendo noite ſe tornáram outra vez, ſem ouſarem de lhe fazer nenhũa offenſa, dizendo ao Indio que ſe deixaſſe eſtar, que elle ſe enfadaria de o eſperar. E quãdo veo pela manhaã (ou porque o Indio ſe quis decer parecendolhe que o Tigre era ja ido, ou por acertar de cair per algũ deſaſtre, ou pela via q̃ foſſe) nam ſe achou ahi mais delle que os oſſos. Porem pelo contrario, quando eſtão fartos, ſam muy cobardes,& tam puſilanimes, q̃ qualquer cão que remete a elles, baſta a fazellos fugir:& algũas vezes acoſſados do medo, ſe trepam a hũa aruore, & ali ſe deixão matar ás frechadas ſem nenhũa reſiſtẽcia. Enfim que a fartura ſuperflua, nam ſomente apaga a prudẽcia, a fortaleza do animo.& a viueza do ingenho ao homẽ: mas ainda aos brutos animaes inabilita & faz incapazes de vſarem de ſuas forças naturaes, poſto q̃ tenham neceſsidade de as exercitarẽ pera defenſam de ſua vida.

¶ Outro

¶ Outro genero de animaes ha na terra, a q̃ chamão Cerigoês, q̃ ſam pardos & quaſi tamanhos como rapoſas: os quaes tẽ hũa abertura na barriga ao cõprido de maneira q̃ de cada banda lhes fica hũ bolſo, onde trazem os filhos metidos. E cada filho tem ſua teta pegada na boca, da qual a nam tiram nunqua ate q̃ ſe acabam de criar. Deſtes animaes ſe affirma q̃ nam concebem nẽ gẽram os filhos dentro da barriga ſenam em aquelles bolſos, porque nunqua de quantos ſe romáram ſe achou algum prenhe. E alem diſto ha outras conjecturas muy prouaueis, por onde ſe tem por impoſsiuel parirẽ os taes filhos, como todos os outros animaes (ſegundo ordem de natureza) parem os ſeus.

¶ Hũ certo animal ſe acha tambem neſtas partes, a que chamão Perguiça (q̃ he pouco mais, ou menos do tamanho deſtes) o qual tem hũ roſto feo, & hũas vnhas muito compridas quaſi como dedos. Tem hũa gadelha grãde no toutiço q̃ lhe cobre o peſcoço, & anda ſempre cõ a barriga lançada pelo chã, ſem nunqua ſe leuantar ẽ pé como os outros animaes: & aſsi ſe moue cõ paſſos tam vagaroſos, que ainda que ande quinze dias aturado, não vencerá diſtancia de hũ tiro de pedra. O ſeu mãtimento, he folhas de aruores & encima dellas anda o mais do tẽpo: aonde pelo menos ha miſter dous dias pera ſobir, & dous pa decer. E poſto q̃ o maté cõ pãcadas, nẽ q̃ o pſi gã outros animaes, nã ſe menea hũa hora mais q̃ outra.

¶ Outro genero de animais ha na terra a que chamam Tamendoás,

Tamédoás,q̃ ſeram tamanhos como carneiros:osquaes ſam pardos,& tem hum focinho muito cõprido & delgado pera baixo: a boca nam tem rasgada como a dos outros animaes, & he tam pequena, que eſcaſſamente caberam por ella dous dedos. Tem hũa lingua muito eſtreita & quaſi de tres palmos em comprido. As femeas tem duas tetas no peito como de molher,& o vbre lã çado em cima do peſcoço entre as pás, donde lhes dece o leite às mesmas tetas com que criam os filhos. E aſsi tem mais cada hũ delles duas vnhas em cada mão tam compridas como grandes dedos, largas á maneira de eſcóuparo. Tambem pelo conſeguinte tem hũ rabo muy cheo de ſedas & quaſi tam compridas como as de hum cauallo. Todos eſtes extremos que ſe acham neſtes animaes, ſam neceſſarios pera cõſeruaçam de ſua vida: porque nam comem outra couſa ſenam formigas. E como iſto aſsi ſeja, vãoſe com aq̃llas vnhas a arranhar nos formigueiros onde as ha: & tanto que as tem agrauadas,lã çam a lingua fora,& poem na ali naq̃lla parte onde arranháram, a qual como ſe enche dellas, recolhem pera dẽtro da boca, & tantas vezes fazem iſto,ate que ſe acabão de fartar. E quãdo ſe querem agaſalhar, ou eſconder de algũa couſa,leuantam aquelle rabo, & lançamno por cima de ſi, debaixo de cujas ſedas ficam todos cubertos ſem ſe enxergar delles couſa algũa.

¶ Bogios ha na terra muitos & de muitas caſtas como ja ſe ſabe : & por ſerem tam conhecidos em toda a parte, não

nam particularizarey aqui ſuas propriedades tanto por extenſo. Somente tratarey em breues palauras algũa couſa deſtes de que particularmente entre os outros ſe póde fazer mençam.

¶ Ha hũs ruyuos não muito grandes que derramam de ſi hũ cheiro muy ſuaue a toda peſſoa que a elles ſe chega, & ſe os tratam com as mãos, ou ſe acertam de ſuar ficão muito mais odoriferos & alcança o cheiro a todos os circunſtantes. Deſtes ha muy poucos na terra, & não ſe acham ſenam pelo ſertam dentro muito longe.

¶ Outros ha pretos mayores que eſtes, que tem barba como homem: os quaes ſam tam atreuidos, que muitas vezes acõtece frecharem os Indios algũs, & elles tirarem as frechas do corpo com ſuas propriias mãos, & tornarem a arremeſſallas a quẽ lhes atirou. Eſtes ſam muy brauos de ſua natureza & mais eſquiuos de todos quantos ha neſtas partes.

¶ Ha tambem hũs pequeninos pela coſta de duas caſtas pouco mayores que doninhas, a que comũmente chamam Sagoîs, conuem a ſaber, ha hũs louros, & outros pardos. Os louros tem hũm cabello muito fino, & na ſemelhança do vulto & feiçam do corpo quaſi ſe querẽ parecer com lião: ſam muito fermoſos, & nam os ha ſenam no rio de Ianeiro. Os pardos ſe acham dahi pera o Norte em todas as mais capitanias. Tambem ſam muito apraziueis: mas nam tam alegres á viſta como eſtes. E aſsi hũs como outros, ſam tam mimoſos & delicados de ſua natureza, que como os tiram da patria & os em-

barcam pera eſte Reino, tanto que chegão a outros ares mais fiios quaſi todos morrem no mar,& nam eſcapaſe nam algum de grande marauilha.

¶ Ha tãbem pelo mato dentro cobras muy grãdes,& de muitas caſtas,a q̃ os Indios dam diuerſos nomes conforme a ſuas propriedades. Hũas ha na terra tão disformes de grãdes,q̃ engolẽ hũ veado , ou qualq̃r outro animal ſemelhãte,todo inteiro. E iſto nam he muito pera eſpãtar,pois vemos q̃ neſta noſſa patria ha oje em dia cobras bẽ pequenas q̃ engolem hũa lebre ou coelho da mesma maneira,tẽdo hũ cólo q̃ á viſta parece pouco mais groſſo q̃ hũ dedo:& quando vẽ a engolir eſtes animaes, alargaſe,& dá de ſi de maneira,q̃ paſſam por elle inteiros,& aſsi os eſtam ſoruẽdo ate os acabarẽ de meter no bucho, como entre nós he notorio .Quãto mais eſtoutras de q̃ trato,q̃ por razão de ſua grandeza fica parecendo a quẽ nas vio menos difficultoſo , engoliẽ qualquer animal da terra por grande que ſeja

¶ Outras ha doutra caſta differẽte,não tam grãdes como eſtas:mas mais venenoſas:as quaes tem na põta do rabo hũa couſa q̃ ſoa quaſi como caſcauel,& por onde quer q̃ vão ſempre andam rogindo,& os q̃ as ouuẽ tem cuidado de ſe guardarẽ dellas. Alem deſtas ha outras muitas na terra doutras caſtas diuerſas (q̃ aqui nam refiro por eſcuſar prolixidade)as quaes pela mayor parte ſam tam nociuas & peçonhẽtas(eſpecialmẽte hũas a q̃ chamã Gerarácas) q̃ ſe acertã de morder algũa peſſoa de marauilha eſcapa,& o mais q̃ dura ſam vinte & quatro horas.

¶ Tambem ha lagartos muy grãdes pelas lagoas & rios de agoa doçe, cujos teſticulos cheirão melhor que almiſquere: & a qualquer roupa que os chegam, fica o cheiro pegado por muitos dias.

¶ Outros muitos animaes & bichos venenoſos ha neſta prouincia de que nam trato, os quaes ſam tantos em tã ta abundancia, que ſeria hiſtoria muy cõprida nomealos aqui todos, & tratar particularmente da natureza de cada hum, auendo (como digo) infinidade delles neſtas partes: aonde pela diſpoſiçam da terra & dos climas que a ſenhoream, nam pode deixar de os auer. Porque como os ventos que procedem da mesma terra, ſe tornem inficionados das podridões das heruas, matos & alagadiços, geranſe com a influencia do Sol que niſto cõ corre muitos & muy peçonhentos, que per toda a terra eſtã eſparzidos: & a eſta cauſa ſe criam & acham nas partes maritimas, & pelo ſertam dentro infinitos da maneira que digo.

¶ *Capitulo 7. Das aues que ha neſta prouincia.*

ENtre todas as couſas de que na preſente hiſtoria ſe póde fazer mençam, a que mais a praziuel & fermoſa ſe offerece á viſta humana, he a grande variedade das finas & alegres cores das muitas aues q̃ neſta prouincia ſe criã as quaes

as quaes por serem tam diuersas em tanta quantidade, nam tratarey senam somente daquellas de que se póde notar algũa cousa, & q̃ na terra sam mais estimadas dos Portugueses & Indios que habitam estas partes.

¶ Ha nesta prouincia muitas aues de rapina muy fermosas & de varias castas, conuem a saber, Aguias, Açores, & Gauiães, & outras doutros generos diuersos & cores differentes, que tambem tem a mesma propriedade. As Aguias sam muy grãdes & forçosas: & assi remetem cõ tanta furia a qualquer aue, ou animal que querem prear, que ás vezes acontece nestas partes virem algũas tam desatinadas seguindo a presa, que marram nas casas dos moradores, & ali caem á vista da gente sem mais se poderem leuantar. Os Indios da terra as costumão tomar em seus ninhos quando sam pequenas, & criãnas em hũas çorças, pera depois de grandes se aproueitarem das pennas em suas galãtarias acostumadas. Os Açores sam como os de cá, ainda que ha hum certo genero delles q̃ tem os pés todos velloſos, & tam cubertos de penna que escassamente se lhes enxergam as vnhas. Estes sam muito ligeiros & de marauilha lhe escapa aue, ou qualquer outra caça a q̃ remetam. Os Gauiães tambem sam muy destros & forçosos: especialmente hũs pequenos como esmerilhões em sua quantidade o sam tanto, que remetem a hũa perdiz & a leuam nas vnhas pera onde queré. E juntamente sam tam atreuidos, que muitas vezes acontece desirirem a qualquer aue & apanhala dantre a

gente ſem ſe quererem retirar nem largala por muito q̃ os eſpantem. As outras aues que na terra ſe comem,& de que os moradores ſe aproueitam ſam as ſeguintes.

¶ Ha hum certo genero dellas, a que chamão Macucagoás, que ſam pretas & mayores que galinhas: as quaes tem tres ordés de titelas, ſam muy gordas & tenras, & aſsi os moradores as tem em muita eſtima: porque ſam ellas muito ſabroſas & mais que outras algũas que entre nós ſe comão.

¶ Tambem ha outras quaſi tamanhas como eſtas, a que chamão Iacús, & nós lhe chamamos galinhas do mato. Sam pardas & pretas,& tem hum circulo branco na cabeça & o pescoço vermelho. Matanſe na terra muitas dellas, & pelo conſeguinte ſam muy ſabroſas & das melhores que ha no mato. Ha tambẽ na terra muitas perdizes, pombas,& rolas como as deſte Reino, & muitos patos & adés brauas pelas lagoas & rios deſta coſta:& outras muitas aues de differentes caſtas, que nam ſam menos ſabroſas & ſadias, que as melhores que cá entre nós ſe comem, & ſe tem em mais eſtima.

¶ Papagayos ha neſtas partes muitos de diuerſas caſtas, & muy fermoſos, como cá ſe vẽ algũs por experiencia. Os melhores de todos,& q̃ mais raramente ſe achão na terra, ſam hũs grandes, mayores q̃ açores, a q̃ chamam Anapurús. Eſtes papagayos ſam variados de muitas cores,& crianſe muito longe pelo ſertam dentro: & depois q̃ os tomão vém a ſer tam domeſticos q̃ poẽ ouos em caſa,

caſa & accomodanſe mais á conuerſaçam da gẽte q̃ outra qualquer aue que aja, por mais domeſtica & manſa que ſeja. E por iſſo ſam tidos na terra em tanta eſtima, q̃ val cada hum entre os Indios dous tres eſcrauos: & aſsi os Portugueſes que os alcançam os tem na mesma eſtima: porque ſam elles alem diſſo muito bellos, & veſtidos como digo de cores muy alegres & tam finas, q̃ excedem na fermoſura a todas quãtas aues ha neſtas partes. Ha outros quaſi do tamanho deſtes a que chamão Canindés que ſam todos azues: ſaluo nas aſas que tem algũas pennas amarellas. Tambem ſam muito fermoſos & eſtimados em grande preço de toda peſſoa que os alcança. Tambem ſe acham outros do mesmo tamanho pelo ſertam dentro, a que chamão Aráras, os quaes ſam vermelhos, ſemeados de algũas pennas amarellas, & tem as aſas azuis & hum rabo muito comprido & fermoſo. Os outros mais pequenos, que mais facilmente falam & melhor de todos, ſam aquelles a que na terra communmente chamam papagayos verdadeiros. Os quaes trazem os Indios do ſertam a vender aos Portugueſes a troco de resgates. Eſtes ſam pouco mais ou menos do tamanho de pombas, verdes claros, & tem a cabeça quaſi toda amarella, & os encontros das aſas vermelhos. Outro genero delles ha pela coſta entre os Portugueſes do tamanho deſtes, a que chamam Coricas: os quaes ſam veſtidos de hũa penna verde eſcura, & tem a cabeça azul de cor

de rosmaninho. Deſtes papagayos ha na terra mais quãtidade do q̃ cá entre nós ha de gralhas, ou deſtorninhos, & nam ſam tam eſtimados como os outros, porque gazeão muito, & alem diſſo falam difficultoſamente & á cuſta de muita induſtria. Mas quando vem a falar, paſſam pelos outros & fazemlhes neſta parte muita ventagem. E por iſſo os Indios da terra coſtumão depénar algũs em quanto ſam nouos, & tingilos com o ſangue de hũas certas raãs, com outras miſturas que lhe ajuntam: & depois que ſe tornam a cobrir de péna ficam nẽ mais nem menos da cor dos verdadeiros: & aſsi acótece muitas vezes enganarem com elles a algũas peſſoas vẽdendolhos por taes. Ha tambem hũs pequeninos que vem do ſertão, pouco mayores que pardaes, a que chamão Tuyns: aos quaes veſtio a natureza de hũa péna verde muito fina ſem outra nenhũa meſtura, & tẽ o bico & as pernas brancas, & hum rabo muito comprido. Eſtes tambem falam & ſam muito fermoſos & apraziueis ẽ eſtremo. Outros ha pela coſta tamanhos como melros, a q̃ chamão Marcanãos: os quaes tem a cabeça grande & hũ bico muito groſſo: tambem ſam verdes & falão como cada hum dos outros.

¶ Algũas aues notaueis ha tambem neſtas partes afora eſtas que tenho refirido, de que tãbem farey mençam, & em eſpecial tratarey logo de hũas maritimas a q̃ chamão Goarãs: as quaes ſeram pouco mais ou menos do tamanho de gayuotas. A primeira péna de q̃ a nature-

za as

zã ãs veſte, he branca ſem nenhũa miſtura, & muy fina em extremo. E por espaço de dous annos pouco mais ou menos a mudão, & tornalhes a nacer outra parda tãbẽ muito fina ſem outra nenhũa miſtura. E pelo mesmo tempo a diãte a tornam a mudar, & ficam veſtidas de hũa muito preta diſtinta de toda outra cor. Depois dahi a certo tempo pelo conſeguinte a mudam, & tornanſe a cobrir doutra muy vermelha, & tanto, como o mais fino & puro crameſim que no mundo ſe pode ver: & neſta acabam ſeus dias.

¶ Hũas certas aues ſe acham tambẽ na capitania de Paranambuco pela terra dentro mayores duas vezes q̃ galos do Perú: as quaes ſam pardas, & tem na cabeça a cima do bico, hum esporam muito agudo como corno, variado de branco & pardo escuro, quaſi do comprimẽto de hum palmo, & tres ſemelhantes a eſte em cada aſa, algum tanto mais pequenos, conuemaſaber, hũs nos encontros, outros nas juntas do meyo, outros nas pontas das mesmas aſas. Eſtas aues tem o bico como de Aguia, & os pés groſſos & muito compridos. Nos giolhos tem hũs callos tamanhos como grandes punhos. Quando pelejam com outras aues viranſe de coſtas, & aſsi ſe ajudam de todas eſtas armas que a natureza lhes deu pera ſua defẽnſam.

¶ Outras aues ha tambem neſtas partes cujo nome a todos cá he notorio: as quaes ainda que tenham mais officio de animaes terreſtes, que de aues pela razam que

logo direy, todauia por ser realmente aues de que se po de escreuer, & terem a mesma semelhança, nam deixarey de fazer mençam dellas como de cada hũa das outras. Chamanse Hémas, as quaes teram tanta carne como hũ grande carneiro, & tem as pernas tam grandes q̃ sam quasi ate os encõtros das asas da altura de hũ homẽ. O pescoço he muy comprido em extremo, & tem a cabeça nem mais nẽ menos como de pata: sam pardas, brãcas, & pretas, & variadas pelo corpo de hũas pennas mui fermosas que cá entre nós costumão seruir nas gorras & chapeos de pessoas galantes & que professam a arte militar. Estas aues pascem heruas como qualquer outro animal do campo, & nunqua se leuantam da terra, nem voão como as outras, somente abrem as asas & cõ ellas vão ferindo o ar ao longo da mesma terra: & assi nũqua andam senam em campinas onde se achem desempedidas de matos & aruoredos, pera juntamente poderem correr & voar da maneira que digo.

¶ Doutras infinitas aues que ha nestas partes, a que a natureza vestio de muitas & muy finas cores, pudéra tambem aqui fazer mençam: mas como meu intento principal, nam foy na presente historia senam ser breue, & fugir de cousas em que pudesse ser notado de proluxo dos pouco curiosos (como ja tenho dito) qũis somente particularizar estas mais notaueis, & passar com silencio por todas as outras, de que se deue fazer menos caso.

¶ Capi. 8.

¶ *Capitulo 8. De algũs peixes notaueis, baleas & ambar que ha neſtas partes.*

E tam grande a copia do ſabroſo & ſadio pescado que ſe mata, aſsi no mar alto, como nos rios & bahias deſta prouincia de q̃ geralmente os moradores ſam participãtes ẽ todas as capitanias, q̃ eſta ſó fertilidade baſtára a ſuſtentalos abũdantiſsimamente, ainda que nam ouuera carnes nem outro genero de caça na terra de que ſe prouéram como atras fica declarado. E deixando a parte a muita variedade daquelles peixes que comũmente nam differem na ſemelhanças de cá, tratarey logo em eſpecial de hũ certo genero delles q̃ ha neſtas partes, a q̃ chamão peixes bois: os q̃es ſam tã grãdes, q̃ os mayores peſam quoréta cinquoéta arrobas. Tẽ o focinho como de boy, & dous cotos cõ q̃ nadã á maneira de braços. As femeas tẽ duas tetas cõ o leite das q̃es ſe crião os filhos. O rabo he largo rõbo & nã muito cõprido. Nã tẽ feiçam algũa de nenhũ peixe ſómente na pelle querſe parecer cõ tuninha. Eſtes peixes pela mayor parte ſe achã em algũs rios, ou bahias deſta coſta, principalmente onde algũ ribeiro, ou regato ſe mete na agoa ſalgada ſam mais certos: porq̃ botam o focinho fora, & pacem as heruas que ſe criam ẽ ſemelhãtes partes, & tãbem comem as folhas de hũas aruores aq̃ chamam Mangues, de que ha grande quantidade ao lõgo dos mesmos rios. Os moradores da terra os matã cõ arpões, & tãbẽ ẽ pesqueiras coſtumã tomar algũs, porq̃

vem com a enchente da maré aos taes lugares, & com a vazante ſe tornam a ir pera o mar donde vieram. Eſte peixe he muito goſtoſo em grande maneira, & totalmẽte parece carne, aſsi na ſemelhança como no ſabor: & aſſado nam tem nenhũa differença de lombo de porco. Tambem ſe coze com couues & guiſaſe como carne, & aſsi nam ha peſſoa que o coma, que o julgue por peixe: ſaluo ſe o conhecer primeiro.

¶ Outros peixes ha, a que chamão Camboropíns, que ſam quaſi tamanhos como Atuns. Eſtes tem hũas escamas muy duras, & mayores que os outros peixes: tambẽ ſe matam com arpões, & quando querem pescalos, poẽ ſe em algũa ponta ou pedra, ou em outro qualquer poſto accomodado a eſta pescaria. E o que he bom pescador (pera que nam faça tiro em vão) quando os vé vir deixa os primeiro paſſar, & eſpera ate que fiquem a geito que poſſa arpoalos por detras de maneira, q̃ o arpam entre no peixe ſem as eſcamas o impedirem, porq̃ ſam (como digo) tam duras q̃ ſe acerta de dar nellas de marauilha as pode penetrar. Eſte he hũ dos melhores peixes que ha neſtas partes, porque alem de ſer muito goſtoſo, he tãbem muito ſadio, & mais enxuto de ſua propriedade que outro algum que na terra ſe coma.

¶ Tambẽ ha outra caſta delles a q̃ chamão Tamoatás, q̃ ſam pouco mais ou menos do tamanho de ſardinhas, & nam ſe crião ſenam ẽ agoa doçe. Eſtes peixes ſam todos cubertos de hũas cõchas, diſtintas naturalmente como laminas,

laminas, cõ as quaes andam armados da maneira dos Tatús de que a tras fiz mençam, & ſam muito ſabroſos & os moradores da terra os tem em muita eſtima.

¶ Ha tambẽ hũ certo genero de peixes pequeninos, da feiçam de xarrocos, a q̃ chamão Mayacús: os quaes ſam muy peçonhẽtos por extremo, eſpecialmẽte a pele o he tanto, q̃ ſe hũa peſſoa goſtar hũ ſó bocado della, logo na q̃lla meſma hora dara fim a ſua vida: porq̃ nam ha, nẽ ſe ſabe nenhũ remedio na terra, q̃ poſſa apagar nem deter por algũ eſpaço o impitu deſte mortifero veneno. Algũs Indios da terra ſe auenturam a comellos depois que lhe tiram a pelle, & lhe lançã fora por baixo toda aq̃lla parte onde dizẽ q̃ tem a força da peçonha. Mas ſem embargo diſſo, não deixam de morrer algũas vezes. Eſtes peixes tanto q̃ ſaem fora da agoa hinchão de maneira, q̃ parecẽ hũa bexiga chea de vẽto: & alẽ de terẽ eſta qualidade, ſam tã manſos q̃ os podẽ tomar ás mãos ſem nenhũ trabalho: & muitas vezes andão á borda dagoa tam quietos, q̃ nam os verá peſſoa q̃ ſe nam cõuide a tomalos, & ainda a comelos ſe nãoteuer conhecimẽto delles. Outros peixes nam ſinto neſtas partes de q̃ poſſa fazer aqui particular menção: porq̃ em todos os demais, nam ha (como digo) muita differença dos de cá, & a mayor parte delles ſam da meſma caſta: mas muito mais ſabroſos, & tam ſadios, q̃ nam ſe vedão nẽ fazẽ mal aos doẽtes & pera quaesq̃r infermidades ſam muito leues: & deſta maneira q̃ os comão nam offendem a ſaude.

¶ Nam

q̃ Nã me pareceo tambẽ couſa fora de propoſito, tratar aq̃i algũa couſa das Baleas & do ambar q̃ dizẽ q̃ procede dellas. E oq̃ acerca diſto ſey, q̃ ha muitas neſtas partes as quaes coſtumã vir darribação a eſta coſta, é hũs tẽpos mais q̃ outros, q̃ ſam aquelles em q̃ aſsinaladamẽte ſae o ambar q̃ o mar de ſi lança fora é diuerſas partes deſta prouincia. E daqui vẽ a muitos terẽ pera ſi q̃ nam he outra couſa eſte ambar, ſenão eſterco de Baleas: & aſsi lho chama os Indios da terra pela ſua lingua, ſem lhe ſaberẽ dar outro nome. Outros querẽ dizer, q̃ he ſem nenhũa falta a esperma da mesma Balea: mas o q̃ ſe tẽ por certo (deixãdo eſtas & outras erradas opiniões a parte) heq̃ nace eſte licor no fundo do mar, nã geralmẽte é todo: mas é algũas partes delle, q̃ a natureza acha dispoſtas pera o criar. E como o tal licor ſeja mãjar das Baleas, affirmaſe q̃ comẽ tãto delle, ate ſe embebedarẽ, & q̃ eſte q̃ ſae nas prayas, he o ſobejo q̃ ellas arrebeſſam. E ſe iſto aſsi nam fora deſta maneira, & elle procedéra das mesmas Baleas por qualq̃r das outras vias q̃ acima fica dito, de crer he, q̃ tambẽ o ouuera da mesma maneira é qualq̃r outra coſta deſtes Reinos, pois é toda parte do mar ſam géraes. Quãto mais q̃ neſta prouincia de q̃ trato, ſe fez ja experiẽcia é muitas dellas q̃ ſairam á coſta, & détro das tripas de algũas, acháram muito ambar, cuja virtude hiã ja digerindo, por auer algũ espaço q̃ o tinhão comido. E noutras lhe acharã no bucho outro ainda fresco & é ſua perfeiçam, q̃ parece q̃ o acabáram de comer naq̃lla hora antes q̃ morreſsẽ. Pois o eſterco naq̃lla parte onde a nature

za ode

zã o deſpede, nã tẽ nhũa ſemelháça de ambaſ, nẽ ſe enxerga nelle ſer menos digeſto q̃ o dos outros animaes. Por onde ſe moſtra claro, q̃ a primeira opiniã nã fica verdadeira, nẽ a ſegũda tã pouco opode ſer: porq̃ a esperma deſtas Baleas, he aquillo aq̃ chamã balſo, de q̃ ha por eſſe mar grãde quãtidade, o qual dizem q̃ aproueita pera ſeridas & por tal he conhecido de toda a peſſoa q̃ nauega. ¶ Eſte ambar todo quãdo logo ſae, vẽ ſolto como ſabã & q̃ſi ſẽ nenhũ cheiro: mas dahi a poucos dias ſe endurece, & depois diſſo fica tã odoriferocomo todos ſabemos. Ha todauia ambar de duas caſtas. ſ. hũ pardo a q̃ chamã gris outro preto: o pardo he muy fino & eſtimado ẽ grande preço ẽ todas as partes do mũdo: o preto he mais baixo nos quilates do cheiro, & preſta pa muito pouco ſegũdo o q̃ delle ſe tem alcãçado: mas de hũ & doutro, ha ſaido muito neſta prouincia, & ſae oje ẽ dia, de q̃ algũs moradores enriquecerã & enriquecẽ cada hora como he notorio. Finalmẽte q̃ como Deos tenha de muito lõge eſta terra dedicada á Chriſtandade, & o intereſſe ſeja o q̃ mais leua os homẽs tras ſi q̃ outra nenhũa couſa q̃ aja na vida, parece manifeſto querer intertelos na terra cõ eſta riqueza do mar, ate chegarẽ a deſcobrir aq̃llas grãdes minas q̃ a meſma terra promete, pera q̃ aſsi deſta maneira tragã ainda toda aq̃lla cega & barbara gẽte q̃ habita neſtas partes ao lume & conhecimento da noſſa ſancta Fé catholica, q̃ ſera deſcobrirlhe outras minas mayores no ceo: o qual noſſo Senhor permitta que aſsi ſeja, pera gloria ſua, & ſaluacam de tantas almas.

¶ *Capit. 9. Do monſtro marinho que ſe matou na capitania de Sam Vicente no anno de 1564.*

FOY couſa tam noua, & tam desuſada aos olhos humanos, a ſemelhança daquelle fero & eſpantoſo monſtro marinho que neſta prouincia ſe matou no anno de 1564 q̃ ainda que por muitas partes do mundo ſe tenha ja noticia delle, nam deixarey todauia de a dar aqui outra vez de nouo, relatando por extenſo tudo o q̃ acerca diſto paſſou. Porque na verdade a mayor parte dos retratos, ou quaſi todos, em que querem moſtrar a ſemelhança de ſeu horrendo aſpecto, andam errados, & alem diſſo, contaſe o ſucceſſo de ſua morte por differentes maneiras, ſendo a verdade hũa ſó, a qual he a ſeguinte. ¶ Na capitania de Sam Vicente, ſendo ja alta noite a horas em que todos começauam de ſe entregar ao ſono, acertou de ſair fora de caſa hũa India eſcraua do capitão: a qual lançando os olhos a hũa varzea q̃ eſtá pegada com o mar, & com a pouoaçam da mesma capitania, vio andar nella eſte monſtro, mouendoſe de hũa parte pera outra, com paſſos & meneos desuſados, & dando algũs hurros de quando em quando tam feos, que como paſmada & quaſi fora de ſi, ſe veo ao filho do mesmo capitam, cujo nome era Balteſar Ferreira, & lhe deu conta do que vira, parecẽdolhe que era algũa viſam. diabolica

diabolica. Mas como elle foſſe homem não menos ſeſu do que eſforçado, & eſta gente da terra ſeja digna de pouco credito, nam lho deu logo muito a ſuas palauras, & deixandoſe eſtar na cama, a tornou outra vez a mandar fora dizendolhe que ſe affirmaſſe bẽ no que era. E obedecendo a India a ſeu mandado foy: & tornou mais eſpantada, affirmandolhe & repetindolhe hũa vez & outra, q̃ andaua ali hũa couſa tam fea, que nam podia ſer ſenam o demonio. Entam ſe leuãtou elle muy de preſſa, & lançou mão a hũa eſpada que tinha junto de ſi, cõ a qual botou ſómente em camiſa pela porta fora, tendo pera ſi (quando muito) que ſeria algum Tigre, ou outro animal da terra conhecido, com a viſta do qual ſe deſenganaſſe do que a India lhe queria perſuadir. E pondo os olhos naquella parte que ella lhe aſsinalou, vio cõfuſamente o vulto do monſtro ao longo da praya, ſem poder diuiſar o que era, por cauſa da noite lho impedir & o monſtro tambem ſer couſa nam viſta, & fora do parecer de todos os outros animaes. E chegandoſe hum pouco mais a elle pera q̃ melhor ſe podeſſe ajudar daviſta, foy ſentido do meſmo moſtro: o q̃l é leuantando a cabeça, tãto q̃ o vio, começou de caminhar pera o mar donde viera. Niſto conheceo o mancebo q̃ era aquillo couſa do mar, & antes que nelle ſe meteſſe, acodio com muita preſteza a tomarlhe a dianteira. E vendo o moſtro que elle lhe embargaua o caminho, leuantouſe direito pera cima como hũ homem, fincado ſobre as barbatanas

batanas do rabo, & eſtando aſsi apar cõ elle, deulhe hũa eſtocada pela barriga, & dandolha no meſmo inſtante ſe desuiou pera hũa parte com tanta velocidade, q̃ nam pode o Monſtro leualo debaixo de ſi: porem nam pouco afiontado, porque o grande torno de ſangue q̃ ſahio da ferida, lhe deu no roſto com tanta força que quaſi ficou ſem nenhũa viſta. E tanto que o Monſtro ſe lãçou em terra deixa o caminho que leuaua, & aſsi ferido hurrando com a boca aberta ſem nenhum medo, remeteo a elle, & indo pera o tragar a vnhas & a dẽtes, deulhe na cabeça hũa cutilada muy grande: cõ a qual ficou ja muy debil, & deixando ſua vaã porfia, tornou entam a caminhar outra vez pera o mar. Neſte tempo acodíram algũs eſcrauos aos gritos da India que eſtaua em vella: & chegando a elle o tomáram todos ja quaſi morto, & dali o leuáram dẽtro á pouoaçam, onde eſteue o dia ſeguinte á viſta de toda gente da terra. E com eſte mancebo ſe auer moſtrado neſte caſo tã animoſo como ſe moſtrou & ſer tido na terra por muito esforçado, ſahio todauia deſta batalha tam ſem alento, & com a viſam deſte medonho animal ficou tam perturbado & ſuſpenſo, q̃ preguntandolhe o pay, que era o q̃ lhe auia ſuccedido, não lhe pode responder: & aſsi eſteue cómo aſſombrado ſem falar couſa algũa per hum grãde espaço. O retrato deſte Mõſtro, he eſte q̃ no fim do preſente capitulo ſe moſtra, tirado pelo natural. Era quinze palmos de cõprido & ſemeado de cabellos pelo corpo, & no focinho tinha hũas

hũas ſedas muy grãdes como bigodes. Os Indios da terra lhe chamão em ſua lingua Hipupiára, que quer dizer demonio dagoa. Algũs como eſte ſe viram ja neſtas partes: mas achanſe raramente. E aſsi tambem deue de auer outros muitos monſtros de diuerſos pareceres, q̃ no abismo deſſe largo & eſpantoſo mar ſe eſcondẽ, de nam menos eſtranheza & admiraçam: & tudo ſe pode crer, por difficil que pareça: porque os ſegredos da natureza namforam reuelados todos ao homem, pera que com razam poſſa negar, & ter por impoſsiuel as couſas q̃ não vio, nem de que nunqua teue noticia.

¶ *Capit. 10. Do gentio que ha neſta prouincia, da condiçam & coſtumes delle, & de como ſe gouernam na paz.*

JA que tratamos da terra, & das couſas que nella foram criadas pera o homem, razam parece que demos aqui noticia dos naturaes della: a qual poſto q̃ nam ſeja de todos em geral, ſera eſpecialmente daquelles q̃ habitam pela coſta, & em partes pelo ſertã dentro muitas legoas com q̃ temos cõmunicaçam. Os quaes ainda que eſtejam diuiſos, & aja entre elles diuerſos nomes de nações, todauia na ſemelhança, condiçam, coſtumes, & ritos gentilicos todos ſam hũs. E ſe nalgũa maneira differem neſta parte, he tam pouco, que ſe nam pode fazer caſo diſſo, nem particularizar couſas ſemelhantes, entre outras mais notaueis, que todos geralmente ſeguem como logo a diante direy.

¶ Eſtes Indios ſam de cor baça & cabello corridio: tem o roſto amaſſado & algũas feições delle á maneira de Chins. Pela mayor parte ſam bem diſpoſtos, rijos & de boa eſtatura: gente muy esforçada & que eſtima pouco morrer, temeraria na guerra & de muito pouca conſideraçam. Sam desagradecidos, em gram maneira, & muy deshumanos & crueis, inclinados a pelejar, & vingatiuos por extremo. Viuem todos muy deſcanſados ſem terẽ outros penſamentos, ſenam de comer, beber, & matar

E gente,

gẽte, & por isso engordão muito: mas com qualq̃r desgosto pelo cõseguinte tornam a emmangrecer. E muitas vezes pode nelles tanto a imaginaçam, q̃ se algũ deseja a morte, ou alguẽ lhes mete em cabeça q̃ha de morrer tal dia, ou tal noite, nam passa daq̃lle termo q̃ nã morra. São muy inconstantes & mudaueis: crem de ligeiro tudo aquillo q̃ lhes persuadem por difficultoso & impossiuel q̃ seja, & cõ qualquer dissuasam facilmente o tornã logo a negar. Sam muy deshonestos & dados á sensualidade, & assi se entregam aos vicios como se nelles nam ouuera razam de homẽs: ainda q̃ todauia em seu ajuntamento os machos com as femeas tem o deuido resguardo, & nisto mostram ter algũa vergonha.

¶ A lingoa de que vsam, toda pela costa he hũa: ainda q̃ em certos vocabulos differe nalgũas partes: mas não de maneira q̃ se deixem hũs aos outros de entender: & isto ate altura de vinte & sete graos, que dahi por diante, ha outra gentilidade de que nós nam temos tanta noticia, que falão ja outra lingua differente. Esta de q̃ trato q̃he gèral pela costa, he muy branda, & a qualq̃r naçam facil de tomar. Algũs vocabulos ha nella de q̃ nam vsam senam as femeas: & outros q̃ nam seruem senam pera os machos. Carece de tres letras, conuemasaber, nam se acha nella, f, nem, l, nẽ, R, couſa digna despanto, porq̃ assi nam tem Fé, nem Ley, nem Rey: & desta maneira viuem desordenadamente sem terẽ alem disto conta, nẽ peso, nem medido. Nam adoram a couſa algũa, nem tẽ

pera

pera ſi q̃ ha depois da morte gloria pera os bõs, & pena pera os maos. E o q̃ ſenté da immortalidade dalma não he mais q terẽ pera ſi q̃ ſeus diffuntos andam na outra vida feridos, despedaçados, ou de qualquer maneira q̃ a cabáram neſta. E q̃ndo algũ morre, coſtumão enterralo ẽm hũa coua aſſentado ſobre os pés cõ ſua rede ás coſtas q̃ em vida lhe ſeruia de cama. E logo pelos primeiros dias poemlhe ſeus parétes de comer é cima da coua, & també algũs lhocoſtumá a meter détro q̃ndo oenterrã, & totalmẽte cuidá q̃ comẽ, & dormẽ na rede q̃ tẽ cõſigo na mesma coua. Eſta gẽte nam tẽ entre ſi nhũ Rey nẽ outro genero de juſtiça, ſenã hũ principal ẽ cada aldea, q̃ he como capitã, ao q̃l obedecẽ por võtade & nã por força. Quãdo eſte morre fiqua ſeu filho no mesmo lugar per ſucceſſam, & nã ſerue doutra couſa ſenam de yr cõ elles á guerra, & acõſelhalos como ſe hãde auer na peleja: mas nã caſtiga ſeus erros, nẽ mãda ſobre elles couſa algũa cõtra ſuas võtades. E aſſy a guerra q̃ agora tẽ hũs cõtra outros, nã ſe leuãtou na terra por ſerẽ differẽtes ẽ leis nẽ ẽ coſtumes, nẽ por cobiça algũa de intereſſe: mas porq̃ antiguamẽte ſe algũ acertaua de matar outro, como ainda agora algũas vezes acõtece (como elles ſejã vingatiuos & viuã como digo abſolutamẽte ſem terẽ ſuperior algũ aq̃ obedeçã nẽ temã) os parétes do morto ſe cõjurauã cõtra o matador & ſua geraçã & ſe perſeguiã cõ tã mortal odio hũs a outros, q̃ daqui veo diuidirẽſe ẽ diuerſos bãdos, & ficarem immigos da maneira q̃ agora eſtã. E porq̃ eſtas

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diſſenſoẽs nam foſſem tanto por diante, determinaram atalhar a iſto vſando do remedio ſeguinte, pera por eſta via ſe poderẽ melhor cõſeruar na paz & ſe fazerem mais fortes contra ſeus imigos. E he q̃ quando o tal caſo acõtece de hũ matar a outro, os mesmos parentes do matador fazẽ juſtiça delle, & logo á viſta de todos o afogam. E cõ iſto os da parte do morto ficam ſatisfeitos, & hũs & outros permanecẽ em ſuas amizades como dantes. Porẽ como eſta ley ſeja volũtaria & executada ſem rigor, nẽ obrigaçam de juſtiça algũa, nam querẽ algũs eſtar por ella, & daqui vẽ logo pelo mesmo caſo a diuidirenſe, & leuãtarenſe de parte a parte hũs contra os outros como ia diſſe.

¶ As pouoações deſtes Indios, ſam aldeas: cada hũa dellas tem ſete oito caſas, as quaes ſam muy cõpridas, feitas á maneira de cordoarias ou tarracenas, fabricadas ſómẽte de madeira, & cubertas cõ palma ou cõ outras heruas do mato ſemelhantes: eſtam todas cheas de gẽte de hũa parte & doutra, & cada hũ por ſi, tem ſua eſtancia & ſua rede armada em q̃ dorme: & aſsi eſtam hũs jũtos dos outros per ordem, & pelo meyo da caſa fica hũ caminho aberto por onde todos ſe ſeruẽ como dormitorio, ou coxia de galé. Em cada caſa deſtas viuem todos muito cõformes, ſem auer nunqua entre elles nenhũas differẽças: antes ſam tam amigos hũs dos outros, q̃ o q̃ he de hũ he de todos, & ſempre de qualq̃r couſa q̃ hũ coma por pequena q̃ ſeja todolos circũſtãtes hão de participar della.

¶ Quando

¶ Quando alguem os vay visitar a suas aldeas, depois q̃ se assenta, costumão chegarense a elle algũas moças escabelladas, & recebẽno com grande pranto derramãdo muitas lagrimas, perguntandolhe (se he seu natural) on de andou, q̃ trabalhos foram os q̃ passou depois q̃ dahi se foy: trazẽdolhe á memoria muitos desastres q̃ lhe pó déram acontecer: buscando en fim pera isto as mais tristes & sentidas palauras q̃ podem achar, pera prouocarẽ a choro. E se he Portugues, maldizem a pouca dita de seus diffuntos pois foram tam mal afortunados q̃ nam alcançáram ver gẽte tam valerosa & luzida, como sam os Portugueses, de cuja terra todas as boas cousas lhes vem nomeando algũas q̃ elles tem em muita estima. E este recebimento q̃ digo he tam vsado entre elles, q̃ nunqua ou de marauilha deixam de o fazer: saluo quando reinã algũa malicia contra os que os vão visitar, & lhes querẽ fazer algũa treiçam.

¶ As inuẽções & galãtarias de q̃ vsam, sam trazerem algũs o beiço debaixo furado, & hũa pedra cõprida metida no buraco. Outros haq̃ trazẽ o rosto todo cheo de buracos & de pedras, & assi parecẽ muy feos & disformes: & isto lhes fazem emq̃nto sam mininos. Tãbem costumã todos arrancarem a barba, & nam cõsentem nenhũ cabello em parte algũa de seu corpo: saluo na cabeça, ainda q̃ orredor della por baixo tudo arrancam. As femeas prezanse muito de seus cabellos, & trazem nos muy cõpridos, limpos & penteados, & as mais delas canastrados.

dos. E assi tambẽ machos como femeas costumão tingir se algũas vezes cõ o sumo de hũ certo pomo q̃ se chama Genipápo, q̃ he verde q̃ndo se pisa, & depois q̃ o poẽ no corpo & se enxuga, fica muy negro, & por muito q̃ se lave, nam se tira senam aos noue dias.

¶ As molheres cõ q̃ costumã casar, sam suas sobrinhas filhas de seus irmãos, ou irmaãs: estas tem por ligitimas & verdadeiras molheres, & nã lhas podem negar seus pais, nem outra pessoa algũa pode casar cõ ellas, senã os tios. Nam fazẽ nhũas cerimonias ẽ seus casamentos, nẽ vlam de mais neste acto, q̃ de leuar cada hũ sua molher pera si como chega a hũa certa idade por q̃ esperam, q̃ seram em tam de q̃torze ou quinze annos pouco mais ou menos. Algũs delles tẽ tres quatro molheres, a primeira tẽ ẽ muita estima & fazẽ della mais caso q̃ das outras. E isto pela mór parte se acha nos principaes, q̃ o tẽ por estado & por hõra, & prezãse muito de se differẽçarẽ nisto dos outros.

¶ Algũas Indias ha tãbem entre elles q̃ determinam de ser castas: as q̃es nam conhecem homẽ algũ de nhũa qualidade, nẽ o consentiram ainda q̃ por isso as matẽ. Estas deixam todo o exercicio de molheres & imittam os homẽs & seguẽ seus officios como se nam fossem femeas. Trazẽ os cabellos cortados da mesma maneira q̃ os machos, & vã á guerra cõ seus arcos & frechas & á caça perseuerando sempre na companhia dos homes, & cada hũa tem molher q̃ a serue com q̃ diz que he casada, & assi se comunicam & conuersam como marido & molher.

¶ Todas

¶ Todas as outras Indias q̃ndo parem, a primeira cousa q̃ fazem depois do parto, lauãse todas em hũa ribeira, & ficam tambem dispostas como se nam pariram, & o mesmo fazem á criança q̃ parem. Em lugar dellas se deitão seus maridos nas redes, & assi os visitã & curam como se elles fossem as mesmas paridas. Isto nace de ellas terem em muita conta os pais de seus filhos & desejarem em estremo depois q̃ parẽ delles de em tudo lhes cõprazer. ¶ Todos criã seus filhos viciosamente sem nhũa maneira de castigo, & mamão ate idade de sete oito ãnos, se as mãis se entam nam acertam de parir outros q̃ os tirẽ das vezes. Nã ha entre elles nhũas boas artes a q̃ se dẽ, nẽ se occupam noutro exercicio, senam em grangear com seus pais o q̃ ham de comer, debaixo de cujo emparo estã agasalhados ate q̃ cada hũ por si he capaz de buscar sua vida sem mais esperarem heranças delles, nem legitimas de q̃ enriqueçam, sómente lhes pagam com aquella criaçam em que a natureza foy vniuersal a todos os outros animaes q̃ nam participam de razam. Mas a vida q̃ buscam, & grangearia de q̃ todos viuem, he á custa de pouco trabalho, & muito mais descansada q̃ a nossa: porque nam possuem nhũa fazẽda, nem procuram acquirila como os outros homẽs, & assi viuem liures de toda cobiça & desejo desordenado de riquezas, de que as outras naçoens nam carecem: & tanto, que ouro nem prata nem pedras preciosas tem entre elles nenhũa vallia, nem pera seu vso tem necessidade de nenhũa cousa destas,

nem doutras semelhantes. Todos andam nús & descalços, assi machos como femeas, & nã cobrem parte algũa de seu corpo. As camas em q̃ dormẽ, sam hũas redes de fio dalgodam q̃ as Indias tecem nũ tear feito á sua arte: as q̃es té noue dez palmos de cõprido, & apanhãnas cõ hũs cordeis q̃ lhe rematã nos cabos em q̃ lhes fazẽ hũas aselhas de cada banda por onde as pendurã de hũa parte & doutra, & assi ficam dous palmos, pouco mais ou menos suspendidas do cham, de maneira q̃ lhes possam fazer fogo debaixo pera se aquentarẽ de noite, ou quando lhes for necessario. Os mantimentos q̃ plantam em suas roças cõ q̃ se sustentam, sam aq̃lles de q̃ atras fiz mẽçam. s. mandioca & milho zaburro. Alẽ disto ajudanse da carne de muitos animaes q̃ matam, assi cõ frechas como por industria de seus laços & tojos, onde costumão caçar a mór parte delles. Tambẽ se sustentam do muito marisco & peixes q̃ vam pescar pela costa em jãgadas, q̃ sam hũs tres ou quatro paos pegados nos outros & jũtos, de modo q̃ ficam á maneira dos dedos de hũa mão estendida, sobre os q̃es podem yr duas ou tres pessoas, ou mais se mais forẽ os paos, porq̃ sam muy leues & soffrẽ muito peso encima dagoa. Tem quatorze, ou quinze palmos de cõprimento, & de grossura orredor occuparám dous pouco mais ou menos. Desta maneira viuem todos estes Indios sem mais terem outras fazẽdas entre si, nem grangearias em q̃ se desuellem: nem tam pouco estados nem opiniões de honra, nem põpas pera q̃ as a

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jàm miſter: porq̃ todos(como digo) ſam iguães,& em̃ tudo tam conformes nas condiçõ̃es,q̃ ainda neſta parte viuem juſtamente & conforme á ley de natureza.

¶ *Capitu.* 11. *Das guerras que tem hũs com outros & a maneira de como ſe hão nellas.*

EStes Indios tẽ ſempre grandes guerras hũs cõtra os outros & aſsi nũqua ſe acha nelles paz,nem ſera poſsiuel(ſegũdo ſam vingatiuos & odioſos) vedarenſe entre elles eſtas discordias por outra nenhũa via,ſe nã for per meyos da doctrina Chriſtaã cõ q̃ os Padres da cõpanhia pouco a pouco os vão amanſando como a diãte direy. As armas cõ q̃ pelejam,ſam arcos & frechas,nas q̃es andam tã exercitados q̃ de marauilha eſtram a couſa q̃ apõtem por difficil q̃ ſeja dacertar. E no deſpedir dellas ſam muy ligeiros em extremo,& ſobre tudo muy arriſcados nos perigos & atreuidos é gram maneira cõtra ſeus aduerſarios. Quando vã á guerra ſempre lhes pareceq̃ tẽ certa a victoria,& q̃ nenhũ de ſua cõpanhia ha de morrer, & aſsi em partindo,dizem,vamos matar ſem mais outro diſcurſo nẽ cõſideraçã:& nã cuidã q̃ tambẽ podem ſer vencidos. E ſómente cõ eſta ſede de vingança, ſem esperanças de despojos,nẽ doutro algũ intereſſe q̃ a iſſo os moua,vão muitas vezes buscar ſeus immigos muy lõge caminhando por ſerras, matos,deſertos & caminhos muy asperos. Outros coſtumão yr por mar de hũas terras pera outras

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em hũas embarcacoes a q̃ chamão Canoas q̃ndo querẽ fazer algũs ſaltos ao lõgo da coſta. Eſtas Canoas ſam feitas á maneira de lançadeiras de tear de hũ ſó pao, em cada hũa dasquaes vam vinte trinta remeiros. Alem deſtas ha outras q̃ ſam da casca de hũ pao do mesmo tamanho, q̃ ſe accomodam muito as ondas, & ſam muy ligeiras, ainda q̃ menos ſeguras: porq̃ ſe ſe alagã vanſe ao fundo o q̃ nam tem as de pao, q̃ de qualquer maneira ſempre andam encima dagoa. E quando acõtece alagarſe algũa os mesmos Indios, ſe lançam ó mar, & a ſuſtentam ateq̃ a acabam desgotar, & outra vez ſe embarcam nella & tornam a fazer ſua viagem.

¶ Todos ẽ ſeus cõbates ſam muy determinados, & pelejã muy animoſamẽte ſem nhũas armas defenſiuas. & aſsi parece couſa eſtranha ver dous ties mil homẽs núsde parte a parte frechar hũs aos outros cõ grandes ſuuios & grita, meneandoſe todos cõ grande ligeireza, de hũa parte pera outra, pera que nam poſſam os imigos apontar nem fazer tiro em peſſoa certa. Porem pelejam desordenadamente, & desmandanſe muito hũs & outros em ſemelhãtes brigas, porq̃ nam tẽ capitam q̃ os gouerne, nẽ outros officiaes de guerra, a q ajam de obedecer nos taes tẽpos. Mas ainda q̃ deſta ordenança careçã, todauia por outra parte, danſe a grande manha em ſeus cometimentos, & ſam muy cautos no eſcolher do tempo em q̃ hão defazer ſeus aſſaltos nas aldeas dos imigos; ſobre osquaes coſtumã dar denoite a hora q os achem mais descuidados. E q̃ndo acõtece nam poderem logo entralos por al

gũa cerca de madeira lhes ser impedimẽto q̃ elles tẽ o tre dor daldea pera sua defensam, fazẽ outra semelhante al gũ tanto separada da mesma aldea: & assi a vã chegando cada noite dez doze passos ate q̃ hũ dia amanhece pega da cõ a dos cõtrarios, onde muitas vezes se achã tam vo zinhos q̃ vem a quebrar as cabeças, cõ paos q̃ arremessã hũs aos outros. Mas pela mór parte os q̃ estam na aldea ficão melhorados da peleja, & as mais das vezes se torna os cometedores desbaratados pera suas terras sem conse guirem victoria, nẽ triumpharem de seus imigos, como pretẽdiam: & isto assi por nam terem armas defensiuas nem outros apercebimentos necessarios pera se interte rem nos cercos, & forticarem contra seus imigos, como tambem por seguirẽ muito agouros, & qualquer cousa que selhes antolha ser bastante a retirallos de seu intẽr & tam incõstãtes & pusilanimes sam nesta parte, q̃ mui tas vezes cõ partirem de suas terras muy determinados & desejosos de exercitarem sua crueldade, se acontece em cõtrar hũa certa aue, ou q̃lquer outra cousa semelhãte q̃ elles tenhã por ruim pronostico, nã vã mais por diãte cõ sua determinaçã, & dali cõsultã tornarse outra vez sem auer algũ da cõpanhia q̃ seja cõtra este parecer Assi q̃ cõ q̃lquer abusam destas a todo tẽpo se abalam muy facil mẽte, ainda q̃ estejã muyperto de alcançar victoria: por q̃ ja acõteceo terẽ hũa aldea q̃si rẽdida, & p hũ papagayo q̃ auia nella falar hũas certas palauras q̃ lhe elles tinhã ẽsi nado, leuãtarã o cerco & fogirã sem esperarẽ o bõ sucesso q̃ o tempo

tẽpo lhes prometia, crendo sem duuida q̃ se assi o nam fezeram, morréram todos a mãos de seus imigos. Mas afora esta pusilanimidade a q̃ estam sogeitos, sam muy atreuidos (como digo) & tam cõfiados em sua valentia, q̃ nam ha forças de cõtrarios tam poderosas q̃ os assom brem, nem q̃ os façam desuiar de suas barbaras & vingatiuas tenções. A este proposito cõtarey algũs casos notaueis q̃ acontecéram entre elles, deixando outros muitos a parte de q̃ eu pudéra fazer hũ grãde volume, se minha tẽçam fora escreuellos em particular como cada hũ dos seguintes.

¶ Na capitania de S. Vicẽte sendo capitam Iorge Ferreira, aconteceo darem os cõtrarios em hũa aldea q̃ estaua nã muy longe dos Portugueses, & neste assalto matarẽ hũ filho do Principal da mesma aldea. E porq̃ elle era bẽ quisto & amado de todos, nã auia pessoa nella q̃ o nã pranteasse, mostrãdo cõ lagrimas & palauras magoadas o sentimẽto de sua morte. Mas o pay como corrido & afrõtado de nã auer ainda neste caso tomado vingãça, pedio a todos cõ efficacia q̃ se o amauã dissimulasse a perda de seu filho, & q̃ per nhũa via o quisessẽ chorar. Passados tres ou q̃tro meses depois da morte do filho, mãdou aperceuer sua gente como conuinha, por lhe parecer aquelle tempo mais fauorauel & accomodado a seu proposito: o que todos logo poseram em effecto. E dali a poucos dias derã consigo na terra dos cõtrarios (q̃ seria distãcia de tres jornadas pouco mais ou menos) onde fezerã suas

filadas

ſiladas junto da aldea em parte q̃ mais podeſſem offen der a ſeus imigos: & tanto que anoiteceo, o mesmo Prin cipal ſe apartou da cõpanhia cõ dez ou doze frecheiros eſcolhidos de q̃ elle mais ſe confiaua, & cõ elles entrou na mesma aldea dos imigos, que o auiam offendido: & deixandoos a parte, ſó ſem outra peſſoa o ſeguir, come çou de rodear hũa caſa & outra eſpreitãdo cõ muita cau tella de maneira q̃ nam foſſe ſentido: & da pratica q̃ elles tinham hũs com os outros veo a conhecer pela noticia do nome qual era, & onde eſtaua o que auia morto ſeu filho, & pera ſe acabar de ſatisfazer, chegouſe da bãda de fora a ſua eſtãcia, & como foy bem certificado de elle ſer aq̃lle, deixouſe ali eſtar lançado em terra eſperando q̃ ſe aquietaſſe a gente. E tanto que vio horas acomodadas pera fazer a ſua, rõpeo a palma muy manſamente, de q̃ a caſa eſtaua cuberta, & entrando foiſe direito ao mata dor, ao qual cortou logo a cabeça em breue espaço com hũ cutello que pera iſſo leuaua. Feito iſto tomou a nas mãos & ſahioſe fora a ſeu ſaluo. Os imigos q̃ neſte tem po acordáram ao reuoliço & eſtrondo do morto, conhe cendo ſerem contrários, começáram de os ſeguir. Mas como ſeus cõpanheiros que elle auia deixado em guar da eſtauam promptos, ao ſair da caſa matáram muitos delles, & aſsi ſe foram defendendo ate chegarem as ſila das, donde todos ſairam com grande impetu contra os q̃ os ſeguiã, & ali matáram muitos mais. E cõ eſta victoria ſe vierã recolhendo pera ſua terra cõ muito prazer & cõ tentamento.

tentamento. E o Principal que cõfigo trazia a cabeça do immigo, chegãdo a ſua aldea a primeira couſa q̃ fez foiſe ao meyo do terreiro da mesma aldea, & ali a fixou nũ pao á viſta de todos dizẽdo eſtas palauras. Agora cõ panheiros & amigos meus q̃ eu tenho vingada a morte de meu filho, & trazida a cabeça do que o matou diante voſſos olhos, vos dou licença que o choreis muito embora: que dantes cõ mais razam me podereis a my chorar, em quanto vos parecia que por algum descuido dilataua eſta vingança, ou que por ventura esquecido de tam grande offenſa ja nam pretendia tomalla, ſendo eu aquelle a quem mais deuia tocar o ſentimento de ſua morte. Dali por diante foy ſempre eſte Principal muy temido, & ficou ſeu nome affamado por toda aquella terra.

¶ Outro caſo de nam menos admiraçam aconteceo entre Porto ſeguro & o Spirito Sancto, naquellas guerras onde matáram Fernão de Sá filho de Mem de Sá, q̃ entam era Gouernador géral deſtas partes. E foy q̃ tendo os Portugueſes rendida hũa aldea com fauor dalgũs Indios noſſos amigos que tinham de ſua parte, chegárão a hũa caſa pera fazerem preſa nos imigos como ja tinhã feito em cada hũa das outras. Mas elles deliberados a morrer, nam conſintiram que nenhum entraſſe dentro: & os defora vendo ſua determinaçam, & que por nenhũa via ſe queriam entregar, dixeranlhes que ſe logo a hora o nam faziam, lhes auiam de por fogo á caſa

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sem nenhũa remissam. E vendo os nossos que cõ elles nam aproueitaua este desengano, antes se punham de dentro em determinaçam de matarquantos podessem, lhes poseram fogo: & estando a casa assi ardendo, o Principal delles vendo que ja nam tinham nenhũ remedio de saluaçam nem de vingança, & que todos começauã de arder, remeteo de dentro com grande furia a outro Principal dos cõtrarios que passaua por defronte da porta da banda de fora, & de tal maneira o abarcou, q̃ sem se poder liurar de suas mãos, o meteo consigo em casa, & no mesmo instante se lançou com elle na fogueira, onde arderam ambos com os mais que la estauam sem escapar nenhum.

¶ Neste mesmo tempo & lugar deu hũ Portugues hũa tam gram cutilada a hum Indio, que quasi o cortou pelo meyo: o qual caindo no chão ja como morto, antes que acabasse de espirar, lançou a mão a hũa palha que achou diante de si, & atirou com ella ao que o matára, como que se dixera. Recebeme a vontade que te nam posso mais fazer que isto que te faço em final de vingança. Donde verdadeiramente se pode inferir que outra nenhũa cousa os atormenta mais na hora de sua morte que a magoa que leuam de se nam poderem vingar de seus imigos.

¶ Capi. 12.

¶ *Capitulo 12. Da morte que dam aos catiuos & crueldades que vſam com elles.*

HVA das couſas em que eſtes Indios mais repugnam o ſer da natureza humana, & é que totalmente parece que ſe extremam dos outros homẽs, he nas grãdes & exceſſiuas crueldades q̃ executam em qualq̃r peſſoa que podem auer ás mãos, como nam ſeja de ſeu rebanho. Porque nã tam ſómente lhe dão cruel morte em tẽpo que mais liures & deſempedidos eſtã de toda a paixam: mas ainda depois diſſo, por ſe acabarem de ſatisfazer lhe comem todos a carne, vſando neſta parte de cruezas tam diabolicas, que ainda nellas excedem aos brutos animaes que nam tem vſo de razam, nem forão nacidos pera obrar clemencia.

¶ Primeiramente quando tomão algum contrario, ſe logo naquelle fragante o nam matam, leuã no a ſuas terras pera que mais a ſeu ſabor ſe poſſam todos vingar delle.

E tanto

E tanto q̃ a gente da aldea tem noticia que elles trazem o tal catiuo, dahi lhe vão fazendo hũ caminho ate obra de meya legoa pouco mais ou menos onde o esperam. Ao q̃l em chegando, recebem todos cõ grandes afrontas & vituperios, tangendolhe hũas trautas q̃ costumam fazer das canas das pernas doutros cõtrarios semelhantes q̃ matam da mesma maneira. E como entram na aldea depois de assi andarem cõ elle triumphando de hũa parte pera outra, lançanlhe ao pescoço hũa corda de algodam q̃ pera isso tem feita, a qual he muy grossa, quanto naq̃lla parte q̃ o abrãge, & tecida ou enlaçada de maneira, q̃ ninguem a pode abrir nem cerrar, senam he o mesmo official q̃ a faz. Esta corda tem duas pontas compridas por onde o atam denoite pera nam fogir. Dali o metem nũa casa, & junto da estancia daquelle q̃ o catiuou lhe armão hũa rede, & tanto q̃ nella se lança, cessam todos os agrauos sem auer mais pessoa q̃ lhe faça nhũa offensa. E a primeira cousa que logo lhe apresentam, he hũa moça a mais fermosa & honrada que ha na aldea, a qual lhe dam por molher: & dahi por diante ella tem cargo de lhe dar de comer & de o guardar, & assi nam vay nunqua pera parte que o nam acõpanhe. E depois de o terem desta maneira muy regalado hũ anno, ou o tẽpo que querem, determinam de o matar, & aquelles vltimos dias antes de sua morte, por festejarem a execuçam desta vingança, aparelham muita louça noua, & fazẽ muitos vinhos do çumo de hũa planta, q̃ se chama: Aipim,

pim, de que atras fiz mẽçam. Neſte mesmo tempo lhẽ ordenam hũa caſa noua onde o metẽ. E o dia q̃ ha de parecer, pela menhaã muito cedo antes que o ſol ſaya, o tiram della, & com grandes cantares & folias, o leuam a banhar a hũa ribeira. E tanto que o tornam a trazer vanſe com elle a hũ terreiro q̃ eſtá no meyo da aldea & ali lhe mudam aquella corda do pescoço á cinta, paſſandolhe hũa ponta pera tras outra pera diãte: & em cada hũa delas pegados dous tres Indios. As mãos lhe deixam ſoltas porque folgam de o ver deffender cõ ellas: & ali lhe chegam hũs pomos duros que tem entre ſi á maneira de larãjas com que poſſa atirar & offender a quem quiſer. E aquelle que eſtá deputado pera o matar, he hũ dos mais valentes & honrados da terra, a quem por fauor & preminencia de honra concedem eſte officio. O qual ſe empẽna primeiro por todo o corpo com pẽnas de papagayos & de outras aues de varias cores. E aſsi ſae deſta maneira com hum Indio que lhe traz a eſpada ſobre hũ alguidar, a qual he de hum pao muy duro & peſado, feita á maneira de hũa maça, ainda que na ponta tem algũa ſemelhança de paa. E chegando ao padecẽte a toma nas mãos, & lha paſſa por baixo das pernas & dos braços meneandoa de hũa parte pera outra. Feitas eſtas cerimonias afaſtaſe algum tãto delle, & começa de lhe fazer hũa fala a modo de pregaçam: dizendolhe que ſe moſtre muy esforçado em defender ſua peſſoa, pera que o nam deshonre, nem digam q̃ matou hũ homẽ fraco, afiminado

& de

& de pouco animo, & que se lembre que dos valétes hè morrerem daquella maneira em maos de seus imigos, & nam em suas redes como molheres fracas, que não foram nacidas pera com suas mortes ganharem semelhãtes honras. E se o padecente he homem animoso, & nã está desmayado naquelle passo (como acontece a algũs) respondelhe com muita soberba & ousadia, que o matè muito embora, porque o mesmo tem elle feito a muitos seus parétes & amigos. Porem que lhe lembre q̃ assi como tomã de suas mortes vingança nelle, q̃ assi tambẽ os seus o hão de vingar como valentes homẽs, & aueren se ainda com elle & com toda sua geraçam daq̃lla mesma maneira. Ditas estas & outras palauras semelhantes, que elles costumão arrezoar nos taes tempos, remete o matador a elle com a espada leuantada nas mãos, em postura de o matar, & com ella o ameaça muitas vezes, fingindo que lhe quer dar. O miserauel padecente que sobre si vé a cruel espada entregue naquellas violentas & riguroſas mãos do capital imigo, cõ os olhos & sentidos prontos nella, em vão se defende quanto pode. E andando assi nestes cometimentos, acontece algũas vezes virem a braços, & o padecente tratar mal ao matador com a mesma espada. Mas isto raramente, porque acodem logo com muita presteza os circunstantes a liuralo de suas mãos. E tanto que o matador ve tempo opportuno, tal pancada lhe dá na cabeça, que logo lha faz em pedaços. Está hũa India velha presles

cõm hũ cabaço grande na mão, & como elle cae, acode muito de preſſa a meterlho na cabeça pera tomar nelle os miolos & o ſangue. E como deſta maneira o acabam de matar, fazẽno em pedaços, & cada principal q̃ ahi ſe acha, leua ſeu quinhão pera cõuidar a gente de ſua aldea. Tudo enfim aſſam & cozem, & nam fica delle couſa q̃ nam comão todos quantos ha na terra. Saluo aq̃lle que o matou nã come delle nada, & alem diſſo mandaſe ſarjar por todo o corpo, porq̃ tem por certo q̃ logo morrerá, ſe nam derramar de ſi aquelle ſangue tanto q̃ acaba de fazer ſeu officio. Algũ braço ou perna, ou outro qualquer pedaço de carne coſtumão aſſar no fumo, & tello guardado algũs meſes, pera depois quando o quiſerẽ comer, fazerem nouas feſtas, & cõ as mesmas cerimonias tornarem a renouar outra vez o goſto deſta vingança como no dia em q̃ o matáram. E depois q̃ aſsi chegã a comer a carne de ſeus contrarios, ficam os odios confirmados perpetuamente, porq̃ ſentem muito eſta injuria, & por iſſo andam ſempre a vingarſe hũs dos outros como ja tenho dito. E ſe a molher q̃ foy do catiuo acerta de ficar prenhe, aquella criança q̃ pare, depois de criada, matãna & comẽna ſem auer entre elles peſſoa algũa q̃ ſe cõpadeça de tam injuſta morte. Antes ſeus proprios auós (a quem mais deuia chegar eſta magoa) ſam aq̃lles que cõ mayor goſto o ajudam a comer, & dizẽ q̃ como filho de ſeu pay ſe vingam delle: tendo pera ſi que em tal caſo nam toma eſta criatura nada da mãy, nẽ crem q̃ aquella

imiga

imiga ſemente pode ter miſtura com ſeu ſangue. E por eſte respeito ſómente lhe dam eſta molher com q̃ conuerſe: porque na verdade ſam elles taes, que nam ſe aueriam de todo ainda por vingados do pay, ſe no innocẽte filho nam executaſſem eſta crueldade. Mas porq̃ a mãy ſabe o fim que hão de dar a eſta criãça, muitas vezes q̃n do ſe ſente prenhe, mataa dentro da barriga, & faz com q̃ nam venha a luz. Tambem acontece algũas vezes afeiçoarſe tanto ao marido, que chega a fogir com elle pera ſua terra pelo liuraꝛ da morte. E aſsi algũs Portugueſes deſta maneira eſcapáram, que ainda oje em dia viuẽ. Porẽ o que por eſta via ſe nam ſalua, ou por outra qualquer manha occulta, ſera couſa impoſsiuel eſcapar de ſuas mãos com vida: porque nam coſtumam dalla a nhũ catiuo, nem diſiſtirám da vingança que eſperam tomar delle por nenhũa riqueza do mundo, quer ſeja macho quer femea. Saluó ſe o Principal, ou outro qualquer da aldea acerta de caſar com algũa eſcraua ſua contraria (como muitas vezes acontece) pelo mesmo caſo fica liberta da, & aſſentam em nam pretenderem vingança della, por comprazerem á qnelle que a tomou por molher. Mas tanto que morre de ſua morte natural, por comprirem as leis de ſua crueldade (auendo que ja niſto nam offendem ao marido) coſtumam quebrarlhe a cabeça, ainda que iſto raras vezes, porque ſe tem filhos nam deixam chegar ninguem a ella, & eſtam guardando ſeu corpo ate que o dem á ſepultura.

¶ Outros Indios doutra naçam differente, ſe acham neſtas partes, ainda mais feroces & de menos razão q̃ eſtes. Chamanſe Aimorés, os quaes andam por eſta coſta como ſalteadores, & habitam da capitania dos Ilheos ate a de Porto ſeguro, aonde virã ter do ſertam no anno de 55, pouco máis ou menos. A cauſa de reſidirẽ neſta parte mais que nas outras, he por ſerem aqui as terras mais accomodadas a ſeu propoſito, aſsi pelos grandes matos que tem onde ſempre andam emboscados, como pela muita caça que ha nellas, que he o ſeu principal mantimento de que ſe ſuſtentam. Eſtes Aimorés ſam mais alnos & de mayor eſtatura que os outros Indios da terra, com a lingua dos q̃es nam tem a deſtes nenhũa ſemelhãça nem parenteſco. Viuem todos antre os matos como brutos animaes, ſem terem pouoações nem caſas em q̃ ſe recolham. São muy forçoſos em extremo, & trazem hũs arcos muy compridos & groſſos cõformes a ſuas forças, & as frechas da meſma maneira. Eſtes Alarues tem feito muito dãno neſtas capitanias depois que deceram a eſta coſta, & mortos algũs Portugueſes & eſcrauos, porque ſam muy barbaros, & toda a gente da terra lhes he odioſa. Nam pelejam em campo, nem tem animo pera iſſo: poenſe antre o mato junto de algũ caminho, & tanto que alguem paſſa, atiranlhe ao coraçam, ou a parte onde o matem, & nam despedem frecha que nam na empreguem. As molheres trazẽ hũs paos groſſos á maneira de

ra de maças com que os ajudam a matar algũas peſſoas q̃ndo ſe offerece occaſiam. Ate gora nam ſe pode achar nenhũ remedio pera deſtruir eſta perfida gente: porque tanto q̃ vem tempo opportuno, fazem ſeus ſaltos, & logo ſe recolhem ao mato muy de preſſa, onde ſam tam ligeiros & manhoſos, que quando cuidamos que vam fogindo ante quem os perſegue, entam ficam atras eſcondidos atirando aos q̃ paſſam descuidados: & deſta maneira matam muita gente. Pela q̃l razam todos quãtos Portugueſes & Indios ha na terra os temẽ muito: & aſsi onde os ha, nenhũ morador vai a ſua fazenda por terra, que nam leue conſigo quinze vinte escrauos de arcos & frechas pera ſua defenſam. O mais do tẽpo andam derramados por diuerſas partes, & quando ſe querem ajuntar aſſuuiam como paſſaros, ou como bugios, de maneira q̃ hũs aos outros ſe entendem & conhecem, ſem ſerem da outra gente conhecidos. Nam dam vida hũa ſó hora a ninguem, porque ſam muy repentinos & acelerados no tomar de ſuas vinganças: & tanto, que muitas vezes eſtando a peſſoa viua, lhe cortam a carne, & lha eſtam aſſando & comẽdo á viſta de ſeus olhos. Sam finalmente eſtes Seluagẽs tam aſperos & crueis, q̃ nam ſe pode cõ palauras encarecer ſua dureza. Algũs delles ouueram ja os Portugueſes ás mãos: mas como ſejã tã brauos & de cõdiçã tã eſquiua nũqua os poderã amãſar

nem ſometer a nenhũa ſeruidam, como os outros Indios da terra que nam recuſam cõmo eſtes a ſogeiçam do catiueiro.

¶ Tambem ha hũs certos Indios junto do rio do Maranham, da bãda do Oriente em altura de dous graos, pouco mais ou menos, que ſe chamão Tapuyas, os quaes dizem que ſam da mesma naçam deſtes Aimorés, ou pelo menos irmãos em armas, porque ainda que ſe encõtrem nam offendem hũs aos outros. Eſtes Tapuyas nã comem a carne de nenhũs contrarios, antes ſam imigos capitaes daquelles que acoſtumão comer, & os perſeguẽ cõm mortal odio. Porem pelo contrario tem outro rito muito mais feo & diabolico, contra natureza, & digno de mayor eſpanto. E he, que quando algũ chega a eſtar doente de maneira que ſe descõfie de ſua vida, ſeu pay ou may, irmãos, ou irmaãs, ou quaeſq̃r outros parentes mais chegados, o acabam de matar com ſuas proprias mãos, auendo q̃ vſam aſsi com elle de mais piedade, que conſintirem que a morte o eſteja ſenhoreando & conſumindo por termos tam vagaroſos. E o pior que he, que depois diſto o aſſam & cozem & lhe comem toda a carne, & dizem que nam hão de ſoffrer q̃ couſa tão baixa & vil, como he a terra, lhes coma o corpo de quem elles tanto amam, & q̃ pois he ſeu parente, & entre elles ha tãta razam de amor, que ſepultura mais honrada lhe poẽm dar que metello dentro em ſi & agaſalhalo pera ſempre em ſuas entranhas.

¶ E porq̃

¶ E porque meu intento principal nam foy tratar aqui senam daquelles Indios q̃ sam géraes pela costa, cõ q̃ os Portugueses tem cõmunicaçam, nã me quis mais deter em particularizar algũs ritos desta & doutras nações differentes que há nesta prouincia, por me parecer q̃ seria temeridade & falta de consideraçam escreuer em historia tam verdadeira, cousas em que por ventura podia auer falsas informações, pola pouca noticia que ainda temos da mais gentilidade que habita pela terra dentro.

¶ *Capitulo 13. Do fruito que fazem nestas partes os Padres da Companhia com sua doctrina.*

POr todas as Capitanias desta prouincia estam edificados mosteiros dos Padres da companhia de IESV, & feitas em algũas partes algũas Igrejas entre os Indios q̃ sam de paz, onde residem algũs Padres pera os doutrinar & fazer Christãos: o que todos aceitam facilmente sem contradiçam algũa. Porque como elles nam tenham nhũa ley, nem cousa entre si a que adorem, helhes muito facil tomar esta nossa. E assi tambem com a mesma facilidade, por qualquer cousa leue a tornam a deixar, & muitos fogem pera o sertam, depois de baptizados & instruidos na doutrina Christaã. E porque os Padres vem a inconstancia que ha nelles, & a pouca capacidade que tem pera obseruarem os Mandamẽtos da ley de Deos (principal-

cipalmente os mais antigos, que ſam aquelles em q̃ mẽ nos fructifica a ſemente de ſua doctrina) procuram em eſpecial plantála em ſeus filhos, os quaes leuam de mininos inſtruidos nella. E deſta maneira ſe tem eſperança (mediante a diuina graça) que pelo tempo a diante ſe va edificando a religiam Chriſtaã por toda eſta prouincia, & que ainda nella floreça vniuerſalmente a noſſa ſancta Fé catholica, como noutra qualquer parte da Chriſtandade. E pèra que o fructo deſta doctrina ſe nã perdeſſe, antes de cada vez foſſe em mais crecimento, determináram os mesmos Padres de atalhar todas as occaſiões que lhe podiam da noſſa parte ſer impedimento, cauſa de eſcandalo, & prejuizo ás conciencias dos moradores da terra. Porque como eſtes Indios cobiçam muito algũas couſas que vão deſte Reino, conuem a ſaber, camiſas, pelotes, ferramentas, & outras peças ſemelhantes, vendianſe a troco dellas hũs aos outros aos Portugueſes: os quaes a voltas diſto ſalteauam quantos queriam, & fazianlhes muitos agrauos ſem ninguẽ lhes ir á mão. Mas jagora nam ha eſta desordem na terra, nem resgates como ſoya. Porque depois que os Padres virão a ſem razam que com elles ſe vſaua, & o pouco ſeruico de Deos que daqui ſe ſeguia, prouèram neſte negocio & vedáram (como digo) muitos ſaltos que faziam os mesmos Portugueſes por eſta coſta: os quaes encarregauam muito ſuas conciẽcias com catiuarem muitos Indios contra direito, & mouerenlhes guerras injuſtas. E

pera

pera euitar tudo isto, ordenáram os Padres, & fezeram com os Gouernadores & Capitães da terra, que nam ouuessem mais resgates daquella maneira, nem consentissem que fosse nenhum Portugues a suas aldeas sem licença do seu mesmo Capitam. E se algum faz o contrario, ou os agraua per qualquer via que seja, ainda que va com licença, pelo mesmo caso he muy bẽ castigado, cõforme a sua culpa. Alem disto, pera que nesta parte aja mais desengano, quantos escrauos agora vem nouamẽte do sertam, ou de hũas capitanias pera outras, todos leuam primeiro a alfandega, & ali os examinão & lhes fazem preguntas, quem os vendeo, ou como foram resgatados: porque ninguem os pode vender senam seus pais (se for ainda com extrema necessidade) ou aquelles que em justa guerra os catiuam: & os que acham mal acqueridos poemnos em sua liberdade. E desta maneira quantos Indios se compram sam bem resgatados, & os moradores da terra nam deixam por isso de ir muito auante com suas fazendas.

¶ Outros muitos beneficios & obras pias, tẽ feito estes Padres & fazẽ oje ẽ dia nestas partes, a q̃ cõ verdade se nam pode negar muito louuor. E porq̃ ellas sam taes q̃ por si se apregoá pela terra, nã me quis intermeter a tratalas aqui mais por extẽso: basta sabermos quã aprouadas sam ẽ toda parte suas obras por sanctas & boas, & q̃ sua tençã nam he outra senam dedicallas a nosso Senhor, de qnẽ sómẽte esperã a gratificaçã & premio de suas virtudes.

¶ Capi. 14.

¶ Capitulo 14. *Das grandes riquezas que se esperam da terra do sertam.*

ESta prouincia Sancta Cruz, alem de ser tã fertil como digo, & abastada de todolos mãtimentos necessarios pera a vida do homem, he certo ser tambem muy rica, & auer nella muito ouro & pedraria, de que se tem grandes esperanças. E a maneira de como isto se veo a denunciar & ter por cousa aueriguada, foy por via dos Indios da terra. Os quaes como nam tenham fazendas que os detenham em suas patrias, & seu intento nam seja outro senam buscar sempre terras nouas, a fim de lhes parecer que acháram nellas immortalidade & descanso perpetuo, aconteceo leuantarense hũs poucos de suas terras, & meterense pelo sertam dentrô: onde depois de terem entrado algũas jornadas, foram dar com outros Indios seus contrarios, & ali teueram com elles grande guerra. E por serem muitos & lhes darem nas costas, nam se poderam tornar outra vez a suas terras: por onde lhes foy forçado entrar pela terra dentro muitas legoas. E pelo trabalho & má vida q̃ neste caminho passaram, morrêram muitos delles: & os que escapáram foram dar ẽ hũa terra onde auia algũas pouoações muy grãdes & de muitos vezinhos, os q̃es possuiã tanta riqueza, q̃ affirmárã auer ruas muy cõpridas entre elles: nas q̃es se nã fazia outra cousa senã laurar peças douro & pedraria. Aqui se detiuerã algũs diascõ estes moradores: os q̃es vẽdolhes algũas

ferramẽtas

ferramentas que elles leuauam consigo, pregutaranlhes de quem as auiam, ou porque meyos lhes vinham ter ás mãos. Responderanlhes q̃ hũa certa gente habitaua ao longo da costa da banda do Oriẽte, q̃ tinha barba & outro parecer differente, de q̃ as alcançauam, que sam os Portugueses. Os mesmos sinaes lhes deram estoutros dos Castelhanos do Perú, dizendo lhes, q̃ tambẽ da outra banda tinham noticia, auer gente semelhante, então lhes dera certas rodellas todas chapadas douro, & esmaltadas de esmeraldas: & lhes pediram que as leuassem, pera que se a caso fossem ter cõ elles a suas terras, lhes dixessem, que se a troco daquellas peças & outras semelhantes lhes queriam leuar ferramentas & ter cõmunicação cõ elles, o fezessem q̃ estauam prestes pera os receberem cõ muito boa vontade. Depois disto partiranse dahi & foram dar em o rio das Amazonas, onde se embarcárão em algũas Canoas q̃ fezeram: & a cabo de terem nauegado por elle acima dous annos, chegáram á prouincia do Quito, terra do Perú pouoada de Castelhanos. Os q̃es vendo esta noua gente, espantaranse muito, & nã sabiam determinar donde eram, nem a q̃ vinham. Mas logo forã conhecidos por gẽtio, da prouincia sancta Cruz de algũs Portugueses q̃ entam na mesma terra se achárão. E pergantado por elles a causa de sua vinda contaranlhes o caso meudamente, fazendoos sabedores de tudo o q̃ lhes auia succedido. E isto veonos á noticia, assi por via dos Castelhanos do Perú, onde estas rodellas fo-

ram vẽdidas por grande preço, como pela dos mesmos Portugueſes q̃ la eſtauam quando iſto aconteceo: cõ os quaes faláram algũs homẽs deſte Reino; peſſoas de autoridade, & dignas de credito, que teſtificam ouuirẽlhes affirmar tudo iſto por extenſo da maneira q̃ digo. E ſabeſe de certo que eſtá toda eſta riqueza nas terras da conquiſta delRey de Portugal, & mais perto ſem cõparação das pouoações dos Portugueſes q̃ dos Caſtelhanos. Iſto ſe moſtra claramente no pouco tempo q̃ poſeram eſtes Indios em chegar a ella, & no muito que deſpendéram em paſſarem dahi ao Perú, q̃ foram dous annos como ja diſſe. Alem da certeza que por eſta via temos, ha outros muitos Indios na terra, que tambem affirmão auer no ſertam muito ouro: os quaes poſto q̃ ſam gente de pouca fée & verdade, daſelhes credito neſta parte, porq̃ acerqua diſto os mais delles ſam conteſtes, & fallam ẽ diuerſas partes per hũa boca. Principalmente he publica fama entre elles, q̃ ha hũa lagoa muy grande no interior da terra, donde procede o rio de ſam Franciſco, de que ja tratey; dentro da qual dizem auer algũas ilhas, & nellas edificadas muitas pouoações, & outras orredor della muy grandes, onde tambem ha muito ouro, & mais q̃ntidade (ſegundo ſe affirma) que em nenhũa outra parte deſta prouincia. Tambem pela terra dentro, nam muito longe do rio da Prata deſcobriram os Caſtelhanos hũa mina de metal, da q̃l ſe tẽ leuado ouro ao Perú, & de cada quintal delle dizem q̃ moſt- trou quinhentos & ſe-

tenta

tentã cruzados,& de outro trezentos & tantos: o dema is q̃ della ſe tira he cobre infinito. Tambẽ deſcobriram outras minas de hũas certas pedras brancas & verdes, & de outras cores diuerſas:as q̃es ſam todas de cinco ſeisquinas cada hũa á maneira de diamãtes,& tambẽ lauradas da natureza,como ſe per induſtria humaua o forã. Eſtas pedras nacem em hũ vaſo como coquo,o qual he todo oco com mais de quatro centas pedras orredor,todas enxeridas na pedreira com as pontas pera fora. Algũs deſtes pedernaes ſe acham ainda imperfeitos: porque dizem que quando ſam de vez que por ſi arrebentam,cõ tanto eſtrondo, como ſe diſparaſſe hum exercito de arcabuzes:& aſsi acháram muitas, que com a furia (ſegundo dizem) ſe metem pela terra hũ & dous eſtadios. Do preço dellas nam rrato aqui, porque ao preſente o nam pude ſaber: mas ſey que aſsi deſtas como doutras ha neſta prouincia muitas & muy finas,& muitos metaes,dõde ſe pode conſeguir infinita riqueza. A qual permittirá Deos, que ainda em noſſos dias ſe deſcubra toda,pera que com ella ſe augmente muito a coroa deſtes Reinos: aos quaes deſta maneira eſperamos(mediante o ſauor diuino)ver muito cedo poſtos em tam felice & proſpero eſtado, que mais ſe nam poſſa deſejar.

Fim.

Impreſſo em Lisboa, na officina de Antonio Gonſaluez. Anno de 1576.

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MAP OF BRAZIL FROM THE ESCORIAL MS.

The Histories of Brazil

By PERO de MAGALHÃES

now translated into English for the first time
and annotated by

JOHN B. STETSON, Jr.

with

a facsimile of the Portuguese original

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Contents of Volume II

THE TRANSLATION OF THE *HISTORIA*

PAGE

Licenses to Print 10

The Poems of Camões 11

Letter of Dedication 16

Prologue 18

Chapter I. How the Province was Discovered, and the Reason for Calling it Sancta Cruz and not Brazil 20

Chapter II. In Which the Location and Qualities of the Province are Described 25

Chapter III. Of the Captaincies and Settlements of the Portuguese in the Province 31

Chapter IV. Of the Government of the Inhabitants of the Captaincies and of Their Mode of Living 40

Chapter V. About the Plants, Foodstuffs and Fruits in the Province 43

Chapter VI. About the Animals and Poisonous Reptiles of the Province .. 53

PAGE

Chapter VII. About the Birds of the Province 65

Chapter VIII. About Some of the Noteworthy Fish, Whales and Ambergris of those Parts 72

Chapter IX. About a Marine Monster that was Killed in the Captaincy of São Vicente in the Year 1564 79

Chapter X. About the Natives of the Province: their Condition and Customs, and how they are Governed in Peace .. 83

Chapter XI. About the Wars they have with one another and the Manner in which they are Waged 93

Chapter XII. About the Death they Mete out to their Captives and the Cruelties they Practise upon Them ... 102

Chapter XIII. Of the Results Obtained there by the Fathers of the Company in Spreading their Doctrine 113

Chapter XIV. About the Great Riches Which They Expect in the Region of the *Sertão* 117

THE TRANSLATION OF THE *TRATADO*

PAGE

Introduction 125

Dedication 127

Prologue 129

First Part.

Chapter I. The Captaincy of Tamaracá 131

Chapter II. The Captaincy of Pernambuco 132

Chapter III. The Captaincy of Bahía de Todos los Santos 134

Chapter IV. The Captaincy of Ilhéos .. 137

Chapter V. Of a Race of Aborigines which is found in this Captaincy 139

Chapter VI. The Captaincy of Porto Seguro 142

Chapter VII. The Captaincy of Spirito Sancto 143

Chapter VIII. The Captaincy of Rio de Janeiro 145

Chapter IX. The Captaincy of San Vicente 147

Second Part.

PAGE

Chapter I. The Ranches..... 149

Chapter II. The Customs of the Country 152

Chapter III. The Quality of the Soil .. 154

Chapter IV. The Food-stuffs of the Country..... 158

Chapter V. The Game of the Country . 160

Chapter VI. Of the Fruits of the Country..... 162

Chapter VII. On the Condition and Customs of the Indians of the Country... 165

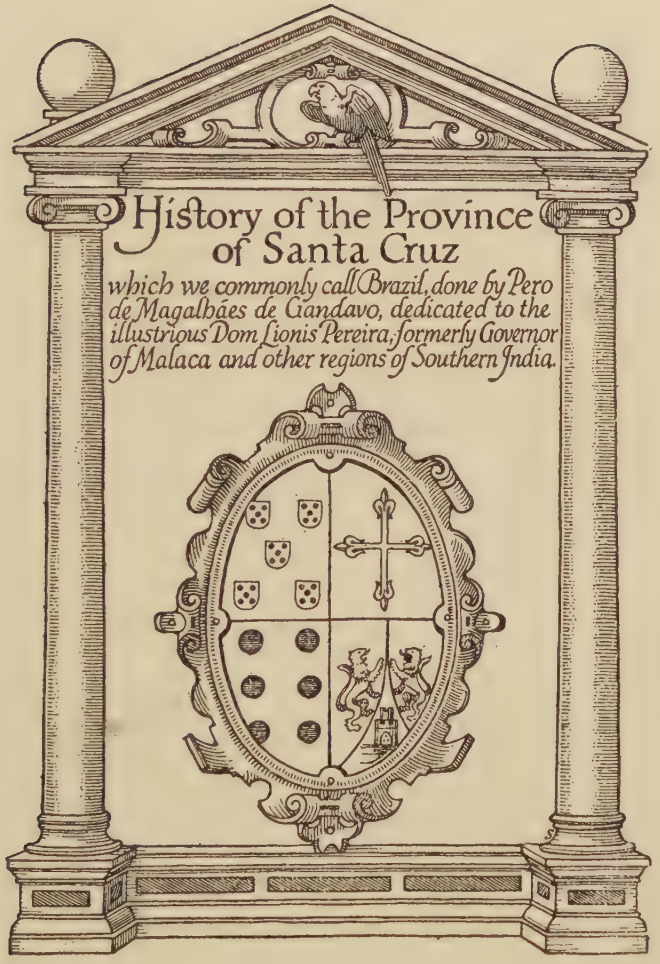
Chapter VIII. The Wild Beasts of the Country..... 176

Chapter IX. Of the Country Certain Men of the Captaincy of Porto Seguro Went to Discover and what They Found in It..... 180

Notes to Volume II..... 189

Some Bibliographical Remarks..... 237

General Index..... 255


History of the Province
of Santa Cruz
which we commonly call Brazil, done by Pero
de Magalhães de Gandavo, dedicated to the
illustrious Dom Lionis Pereira, formerly Governor
of Malaca and other regions of Southern India.

Approbation

I have read the present work of Pero de Magalhães, at the order of the gentlemen of the Council General of the Inquisition, and it does not contain anything contrary to our Holy Catholic Faith, nor to good morals; on the contrary, many things well worth reading. Today, the 10th of November, 1575.

Francisco de Gouvea

In accordance with the above certificate, the book may be printed and the original shall be returned with one of the printed copies to this council, and this decision shall be printed at the beginning of the book together with the above certificate. At Evora the 10th of November. By order of Manuel Antunez, Secretary of the Council General of the Holy Office of the Inquisition in the year 1575.

Lião Anriquez *Manuel de Coadros*

To the most honourable Lord

Dom Lionis Pereira, verses in the tercet form upon the book which Pero de Magalhães offered him in dedication, by Luis de Camões.

When finished lay the tale, telling the story
Where in brief compass raises he to fame
The land of Sancta Cruz, lacking in glory,
In thought Magalhães pondered for a name
Whose patronage would shine, wreck thereby choosing
For carping critics who might dare declaim.
Thus searching far and late, worn with his musing,
Sweet sleep o'ercame him, lulling him to rest,
E'er fiery Sol could rise, daylight diffusing.
And to his dreams appeared, for battle dressed,
The mighty Mars, furious lance aligning,
Whose flashings blanch the cheek by dread oppressed.
His deep voice spoke, rough as some threat designing.
"Unjust it is this warrior's tale you plan
Whence fame your brows may seek, laurel confining,
Should'st other dedication have than can
Throughout the whole wide world win all those prizes

Given for deeds in arms by admiring man."
Scarce the words uttered, when Apollo rises
(He who the flaming chariot guides each day)
From the opposing side and thus advises,
"Magalhães, Mars through terrors would you sway
And drive you to his will, chilled by his thunders.
Through me alone will wisdom you display.
A learned man, so great Thalia's wonders
Are trusted to him, and my science true,
Can be thy sole defense, free from all blunders.
'Tis just for learning Prudence this should do,
Because crass art of arms, coarse with its lewdness,
Can ne'er the road of eloquence pursue."
Thus spake the Shining-One, soft'ning the rudeness
Of the Warrior-God through soothing tone
Swept from his harp by art invoked with shrewdness.
But Mercury, the Messenger, alone
Composer of doubts, the Caduceus-Bearer,
The symbol of that power all must own,
Decides to reconcile these claims lest error
May enemies make of the heavenly two,
By reasons loved of both, and hence the fairer.
He spake, "How many deathless heroes true,
Both of the Golden Age and of this living,
Were symbols of Bellona's stress in thew;
And yet whose skill in arms equalled in giving
Allegiance unto eloquence. For all
The Muses surely bless men in war striving.
Nor Alexander, nor did Caesar fall
From quests of intellect in battle-smother,
While oft do armies march to learning's call.
A book within one hand—steel in the other!
The first to rule and teach, the second strike;

Far more is won by craft than force her brother!
And since 'tis so, ye seek a hero, like
To one Apollo loves, gifted in letters,
Yet skilled through Mars in use of sword and pike.
Such can I name you, one whose strength enfetters
Knowledge and valour bound in single breast.
'Tis Dom Lionis, peer among our betters.
For infant promise seen, the Muses blest,
Those sisters nine, him in their bosoms bedded,
Put their immortal milk at his behest,
And thus to him desires Olympic wedded,
Through arts and science nurtured to be great
And grasp that moral strength which they inbredded.
Next in the exercise of arms did Fate
Cast his heroic part, under the morning
Stars of the far east, on red war to wait.
Therein ripe chivalry, noblest adorning,
The like true Christians seek, all pure and stern,
Did he display to men, less than this scorning.
Time rolled. As valiant captain him discern
Ruling the Golden Chersonese,[1] *where ever*
He holds the feeble walls at each new turn,
When the infant settlement faced the clever
Assault of Achean forces which long
To feed on other's blood. 'Gainst that endeavour,
O Mars, did he, your chosen, prove so strong,
Battle so bravely, punish them so throughly,
A routed remnant homeward gladly throng.
Then left he the new kingdom, guarded duly:
Yet his successes his return compel.
And so, again, to rule choose they him newly;
A governour whose strength they know full well.
He was so kindly just, friends are recalling;

So swift to bring defeat his foes retell.
So love and hatred wait, he both inthralling,—
Aflame with hope are love's imaginings,
While hate broods silent on a threat appalling
Which the returning hero with him brings—
The doom of banishment, creeping the nearer,
From Indie's seas to endless wanderings!
And can there be a case justice makes clearer?
The favour and the help high heaven can give
On him will be outpoured, held daily dearer.
This truth is certain, clear. O Gods who live
Forever, choose this hero, who can rightly
True patronage for Magalhães contrive."
Thus Mercury each case to each bound tightly;
And thus Apollo and red Mars agreed;
And thus the dream was ended appositely.
O famous ruler, from that vision freed,
Comes Magalhães to lay this tale before you,
Where brain and brawn unite in deathless deed.
True genius here can cast its glamour o'er you,
Rare information give and justify
Benign reception as he would implore you.
Since if you patronage to him deny
Bright intellect will fall to depths the blacker,
May you to him the same defense supply
As held the walls of elsewise lost Malacca.

Sonnet to Dom Lionis, on the victory he obtained over the King of Achem[2] in Malacca, by Luis de Camões

Ye nymphs of the Gangetic jungles, praise
Whom crimson-robed Aurora, with her light,
Defended from the sons of ebon night,
A hero worthy of your sweetest lays.
The daring sons of Golden Chersonese
Fell, dusky horde, erupted for the fight
To oust from their dear chosen nest a might
More favoured than by Fortune's fickle ways.

When lo! a lion bold, unknown to fear,
He with his scanty band of warriors turned
Their strength to weakness and to death's impasse.
Thus sing, O Nymphs, with voices sweet and clear,
How brave Lionis in Malacca earned
Such praise as Greece ne'er gave Leonidas!

LETTER OF PERO DE MAGALHÃES TO THE MOST ILLUSTRIOUS DOM LIONIS PEREIRA

By this small tribute which I offer you, Illustrious Sir, from the first fruits of my feeble knowledge, you will recognize to some extent the desire I have to testify, within the limits of my power, to at least a small part of what is due the renowned fame of your heroic name. And this, not only because of the distinction of the most noble blood and famous stock from which you take your origin, but as well because of the merits of the trophies of the great victories and very fortunate experiences which have been your lot in those parts of the Orient, where God deigned to favour you with so generous a hand, that I fear my entire life will not suffice to voice the smallest portion of your praises. As all these reasons do so impel me, and as I conceive no other thing to be so acceptable to persons of high minds as the reading of books, by means of which they reach the secrets of all sciences, and mortals see their names made famous and perpetuated on earth in undying fame, I have determined to choose you, Sir, among all gentlemen of the world, to whom to dedicate this short history. I hope you will take pleasure in perusing it with attention, and in taking it benignly under your protection; because it is new and because I wrote it as an eye-witness; because I know what particular affection you have for things of the spirit; and because I am certain that the exer-

cise of learning will be no less acceptable to you than the exercise of arms. Hence I feel certain that I shall be able to publish in all security this little undertaking, and to spread it throughout the world without any apprehensions, having as a sponsor you, Honoured Sir, whose person may God preserve, and whose life and estate may He increase through long and happy years.

PROLOGUE TO THE READER.

The principal reason which impelled me to write the present history and to print it was that no one, up to the present, has undertaken it, although seventy odd years have already passed since the discovery of that Province. Its history, I believe, was buried in such silence, more because the Portuguese attached little importance to that Province than because there was a lack of gifted and inquiring persons there who could have written it in better style and more fully than I. However, since foreigners hold it in higher esteem and know its peculiarities more thoroughly than we (the Portuguese have many times already driven the foreigners out of it by force of arms),[3] *it seems a fitting and necessary thing that our own people should have the same information, especially so that all those who live in poverty in these Kingdoms might have no hesitancy in choosing it for their own support; for the land itself is so favourable to all who seek it, that it will give shelter and relief to all, no matter how poor or destitute they may be. In this country there are also things worthy of great admiration and so notable that it would seem carelessness and want of inquisitiveness on our part, should we not mention them in some narrative, and so perpetuate them, as was the custom among the ancients who let no event escape from being fully put down in history, and who did not even neglect mentioning things of far less importance than those which we find here* [*in Brazil*], *things that still live*

among us, and will live forever. And if the ancient Portuguese, as well as the moderns, had cared more for writing, many of our antiquities which are lacking today would not have been lost, nor would there be such profound ignorance of numerous things in the investigation of which many scholars have worn themselves out, and have searched through a great number of volumes without succeeding in uncovering or reconstructing such facts as they actually happened. Hence it was that the Greeks and Romans considered all other nations barbarians; and in truth they were justified in so naming them, for they were so little solicitous and ambitious of glory, that by their own negligence they allowed many deeds to perish which, had they commemorated them, would have made them immortal. Thus, since writing is the very life of memory, and memory is a semblance of immortality to which we should all aspire, as far as we are entitled to it, I, moved by such reasons, decided to write this short history, for the adornment of which I shall not seek exquisite epithets or beautiful language which eloquent orators are wont to use, in order to enhance their work with the artifice of words. I shall attempt to write only according to truth, in a clear and easy style, as my feeble intelligence will dictate, with a desire to please all who seek information. For this reason, may I be pardoned the failings which will be noticed. I speak to the discreet readers who are disposed to forgive with genuine solicitude; from fools and the malicious I well know that I shall not escape, as it is certain that they will spare no one.

CHAPTER I.

How the Province was Discovered, and the Reason for Calling it Sancta Cruz and not Brazil

In the reign of that very Catholic and Serene Prince, King Dom MANUEL,[4] a fleet was prepared for India, of which Pedralvarez Cabral[5] went as commander-in-chief (*capitam mór*), this being the second expedition undertaken by the Portuguese to that part of the Orient. The fleet sailed from the city of Lisbon the ninth of March of the year 1500.[6] After they arrived among the Cape Verde Islands (for here they planned to get fresh water), a storm broke out, which prevented taking on water and separated some of the vessels of the fleet. When fair weather came again the fleet was reunited, and proceeded to the high seas, to avoid the Guinea calms[7] which might hinder their voyage, and to be able easily to double the Cape of Good Hope.[8] They travelled a month in this circuitous course with favourable winds, when they came upon the coast of this Province; along which they sailed all of that day, it appearing to every one to be a large island, for

they had no Pilot or other person who had any knowledge of it, or any one who presumed that there might be a continent in that part of the Occident. They anchored that afternoon in a place on the island which seemed to them most suitable, where they soon had sight of the natives on shore; whose appearance caused them no little wonder, for they were different from the inhabitants of Guinea, and according to the general impression, different from any people they had ever seen. They being at anchor in the place I mention, such a storm arose that night that they were obliged to weigh anchor; and in a wind which quartered their course, they were forced to run along the coast until they came to an open harbour of deep water, which they entered, and to which they then gave the name, which it bears today, Porto Seguro, for it had given them shelter, and had safeguarded them from the dangers of the tempest they had experienced. The next day, Pedralvarez and most of the crew went ashore where high mass was celebrated and a sermon preached: and the Indians of the land, who were grouped about, listened very quietly to everything, imitating all the acts and ceremonies they saw us perform. Thus they knelt and beat their breasts, as though they had the light of Faith, or

as though in some way there had been revealed to them the great and ineffable mystery of the Most Holy Sacrament.[9] By this action they showed clearly that they were disposed to receive Christian Doctrine at any time it could be declared to them, inasmuch as they were people who were not impeded by a belief in idols, and who professed no other law which might conflict with ours, as will be seen later in the chapter dealing with their customs. Then Pedralvarez sent a ship[10] with the news to the King, Dom Manuel, which news was received with much pleasure and satisfaction: and from that time on he began to send more ships to those regions;[11] and so, little by little, the country was explored, and [ever] more was learned about it, until finally the country was entirely divided into Captaincies and settled in the way it is today. To come back to Pedralvarez, its discoverer. After spending some days there, taking on water and waiting for suitable weather before departing, he wished to give a name to the Province he had so recently discovered; so he ordered a Cross to be raised on the highest branch of a tree, whither it was lifted with great solemnity, and many benedictions by the Priests whom he had brought in his company, and the name of Sancta Cruz was given to the

land; for Holy Mother Church was celebrating the feast of the Holy Cross that very day (it being the third of May).[12] This event is not lacking in mystery, for the Order and Knighthood of Christ in the Kingdom of Portugal wear as insignia a cross upon the breast; and so it pleased Him (Christ) that that land should be discovered on this holy day when such a name might be given it, because it [the land] was destined to be possessed by the Portuguese, and to remain an inherited property under the custody of the Grand Mastership of this very Order of Christ.[13] Hence it does not seem reasonable that this name should be withdrawn from it, nor that we should forget it so universally for another which an ill-advised public gave it after the dye-wood began to be exported to the Kingdom [of Portugal]. We call it *brazil* because the wood is red and resembles hot coals,[14] and thus the land got the name of Brazil. But in order that in this respect we may vex the Devil who has laboured so hard and is still labouring to efface the memory of the Holy Cross and to exile it from the hearts of men (the Cross by means of which we were redeemed and delivered from the power of his tyranny), let us restore the name and call it "Province of Sancta Cruz," as in the beginning. (That illustrious

and famous writer, João de Barros, in his First Decade, dealing with this discovery, shows that it was first so called).[15] For in truth it is more estimable, and sounds better to our ears as Christian folk, to hear the name of the rood upon which the mystery of our Redemption took place, than of the tree which serves for no other uses than the dyeing of cloth, or similar purposes.

CHAPTER II.

IN WHICH THE LOCATION AND QUALITIES OF THE PROVINCE ARE DESCRIBED.

The Province of Sancta Cruz is situated in that great America, one of the four parts of the world. It begins two degrees south of the Equator and thence extends southwards to forty-five degrees. Thus part of it lies in the torrid zone and part in the temperate. The shape of the Province is like that of a harp, the coast-line on the north side running from east to west and parallel to the Equator. On the south it is bounded by other provinces of America, peopled and owned by heathen nations with whom so far we have no communication. On the east it is bounded by the African Ocean and lies directly opposite the Kingdoms of Congo and Angola as far as the Cape of Good Hope. On the west it is bounded by the very high peaks of the Andes and the slopes of Peru, which are so high above the land that it is said even the birds have difficulty in passing over them. Until now, men coming from Peru to this Province[16] have been able to find only one route, and that is so rough that some persons perish crossing over, by falling

from the narrow path they are following, and their dead bodies fall to a depth so far below the living that they can not see them, even if they are disposed to give them burial. This Province of Sancta Cruz lacks these and other extremes; for although it is so large, there are neither such mountains (there are great numbers of them) nor deserts nor marshes which can not be crossed with ease. Apart from this, the Province, without contradiction, is the most suitable of all the provinces of America for mankind, because usually the air is good and the soil most fertile, and [the land is] of the most delightful and pleasing appearance to human sight. The fact that it is so healthful and free from sickness is because of the winds that generally blow over it, from the northeast or south and sometimes from the east or east-southeast. As all these come from off the sea, the air is so pure and well tempered, that not only does it do no harm, but on the contrary restores and prolongs human life.[17] The *viração*[18] begins about noon and lasts till daylight; then it stops because of the moisture from the earth which checks it. When day breaks the sky is usually covered with mist, for the many thickets attract all this moisture. And during this period a gentle wind blows from off the land until the sun calms it with its rays

and the accustomed sea breeze starts, the day becomes clear and mild, and the ground remains clean and free from all exhalations.

The aspect of the Province is very delectable and refreshing to a great degree: the whole of it is covered with lofty thick woods, and is watered with many delightful streams, with which all the land is abundantly supplied; it is always green with the same temperature of spring that April and May offer us here [in Portugal]. For this reason they do not have the colds or frosts of winter to injure the plants as they injure our plants. In a word, Nature has so acted in respect to all things in the Province, and has so moderated the air, that one is never aware of excessive cold or heat.

There is an infinite number of springs in the country, the waters of which form many great rivers which flow into the Ocean, either on the north or the east coast. Some of them rise in the midst of the *sertão*[19] and wind through long and tortuous channels in search of the Ocean, where their currents drive away the salt water with violence and enter the Ocean with such impetus that it is difficult and dangerous to navigate those waters. The principal and most famous of the rivers of those regions is the River of the Amazons[20] which flows northward into the ocean one

half-degree south of the Equator, and whose mouth is about thirty leagues across. In the mouth of this river are many islands which divide it into many channels; it rises in a lake about one hundred leagues from the South Sea [Pacific] at the foot of the mountain ranges of Quito, in the province of Peru, whence several Castillian expeditions have embarked, which navigated downstream and succeeded in entering the Ocean half a degree from the Equator, a distance of six hundred leagues in a straight line, but actually more, counting the turns the river itself makes.

Another very large river, fifty leagues to the east of this one, also empties north, and is called the Maranhão River.[21] There are many islands in it: one of them in the middle of the bar is inhabited by aborigines, and alongside any kind of boat may anchor. The mouth of this river is seven leagues across, and so much salt water enters it that for fifty leagues up into the *sertão* it is no more nor less than an arm of the sea, whither one can navigate among the islands without any hindrance. Here there empty two rivers which rise in the *sertão;* up one of them some Portuguese sailed on a voyage of discovery in the year '35;[22] they proceeded up it two hundred and fifty leagues, until they could go no farther because of the narrowness of the river and the

shallowness of the water which would no longer float the boats. Of the other river no exploration was made, so that today the source of neither is known.

Another very noteworthy river flows eastward into the same Ocean and is called São Francisco: its mouth is located in ten and a third degrees and may be half a league wide. This river flows into the sea so proudly and with such fury that the tide never reaches its mouth, but only represses the water a little; three leagues out to sea the water is fresh. It flows toward its mouth from the south to the north; within it is very deep and clear, and it can be navigated for sixty leagues, as has already been done. From there on one can not go, on account of a very great waterfall at that point, over which the sheet of water rushes from a great height. And above this fall the river itself runs underground and comes up again a league away; when there are floods, the river overflows and washes away the earth. This river rises in a very large lake which is in the middle of the country, where they say are many towns whose inhabitants (according to report) have great possessions of gold and precious stones.[23] Another very large river, one of the most marvellous in the world, empties into the sea on the east coast in latitude thirty-five: it

is called Rio da Prata, and has a width of forty leagues where it enters the Ocean; and the force of this fresh water, which carries the drainage of all the slopes of Peru, is so great that sailors drink fresh water before they can see the land whence it comes. Two hundred and seventy leagues up this river, there stands a city settled by Castillians which is called Ascenção (Asunción).[24] It is navigable up to this point and for many leagues farther. Up in the interior there pours into this river another called Paragoahi, which rises also in that very same lake as the São Francisco which has already been [mentioned].[25]

Besides these, there are many other rivers on the coast, large ones and small ones, and many gulfs, bays and arms of the sea, which I do not wish to name because my intention was to choose only noteworthy facts, the principal ones, of that land and to speak of them in detail, so that I should not be charged with prolixity, but should satisfy all with brevity.

CHAPTER III.

OF THE CAPTAINCIES AND SETTLEMENTS OF THE PORTUGUESE IN THE PROVINCE.

This Province contains eight Captaincies settled by the Portuguese, as one proceeds southward from the Equator,[26] each one having fifty leagues of coast-line or thereabouts, separated from one another by lines drawn parallel with the Equator from east to west; they are contained between the Ocean and the Line of Demarcation[27] of the Kings of Portugal and Castille. And to each of these Captaincies the King, Dom João III, desirous of establishing the Christian Religion in those regions, chose and sent for governing each one of them a vassal of noble blood and ability in whom he had confidence.[28] They built their cities along the coast in those places which seemed to them most convenient and suitable for those who were to live there.[29] All these Captaincies are now well peopled, and in the more important places there are garrisons with much heavy artillery to defend and protect them from enemies coming from the sea, as well as from the land. Near the towns were many Indians when the Portuguese first began to colonize; but be-

cause these same Indians revolted against them, and committed many acts of treachery, the Governours and Captains of the land destroyed them little by little, and killed off a great many of them; others fled into the *sertão,* and thus the land in the neighborhood of the towns is unoccupied by aborigines. However, some villages of the Indians remained in the neighbourhood, those who were peaceful and friendly with the Portuguese inhabitants. In order that I may mention all [the Captaincies] in the present chapter, I shall in passing name only the first Captains to conquer them, and name specifically the towns, sites, and ports where the Portuguese reside, giving them in order as they lie from north to south, as follows:

The first and most ancient is called Tamaracá, which took its name from a small island where the first settlement was situated. Pero Lopez de Sousa was he who first conquered it and freed it from the French, in whose possession it was when he came there to settle: this is an island whose inhabitants are separated from the mainland by an arm of the sea which surrounds it and into which empty several streams from the *sertão.* There are two bars parallel with the coast and the island between them: over one of the bars any large ship may pass and come to anchor close

to the town which is only about half a league off. The north bar may be used as well by ships of smaller size; because of its shallowness it will not admit the larger ones. North of the island, this Captaincy possesses many broad and luxuriant fields, where in these days there are large ranches; and its population will increase and flourish with as much prosperity as that of any of the other Captaincies, if the Captain himself, Pero Lopez,[30] will reside there a few years more and not leave the colony unprotected during the time it is being settled.

The second Captaincy which follows next is called Paranambuco:[31] this Duarte Coelho conquered. He built his principal town on a height visible from the sea lying five leagues from the island of Tamaracá, in eight degrees latitude. It is called Olinda and is one of the noblest and most populous cities of those regions. Five leagues inland there is another town called Igaroçú, which has for another name Villa dos Cosmos. And besides the inhabitants of these towns there are many others who are scattered about on the sugar mills and ranches, here as in the other Captaincies, all the surrounding territory being settled. The soil here is of the best and the inhabitants have cultivated it more than in any of the other Captaincies of the Province;

for the inhabitants are much favoured and aided by the Indians of the land from among whom they get an infinite number of slaves with whom they work their farms. The principal reasons why the population is continuously growing are that the Captain himself, who conquered the country, has made a continuous sojourn there, and that it is visited by more ships from Portugal, as it is nearer to it than any of the other Captaincies farther down the coast. A league south of Olinda is a reef or low line of rock which is the port where the ships enter. The debarcation takes place on the beach and also on the bank of a small river which runs close to the town itself.

The third Captaincy going south is that of Bahía de Todos os Sanctos, belonging to the King our Master. There reside the Governour, the Bishop and the Ouvidor Geral[32] for the whole coast. The first Captain to conquer it and to begin the colonization was Francisco Pereira Coutinho;[33] he was overwhelmed by the Indians in a great war they waged against him, the impetus of which he could not withstand, so many were the enemies who leagued against the Portuguese everywhere in those regions. Afterwards it was once more restored and colonized by Thomé de Sousa, the first Governour General in those parts. And from then on the inhabitants kept steadily

increasing in number as well as in their possessions. So that today the Captaincy of Todos os Sanctos has more Portuguese citizens than any other Captaincy of the Province. There are three populous and noble cities, near one another, located one hundred leagues from the cities of Paranambuco, in thirteen degrees latitude. The principal one, where the Governour of the land and the other nobility live, is the City of Salvador. Another one is near the bar and is called Villa Velha, the first settlement located in the Captaincy. After Thomé de Sousa became Governour, he built the city of Salvador a little more than half a league away, as that was a fitter and more appropriate location for the inhabitants of the country. Four leagues inland there is another city called Parîpe which is also an incorporated city like the others.[34] All these settlements are located on the shore of a large and beautiful bay where any ships, no matter how large, may enter with security: it is three leagues wide and navigable fifteen leagues inland. There are many islands in it of remarkable soil. It is much cut up into arms and coves of which the inhabitants make use to go in small boats to their ranches.

The fourth Captaincy, that of Ilhéos, was given to Iorge de Figueiredo Correa, a nobleman of the household of the King our Master; by his

order it was colonized by Ioão Dalmeida, who built his town thirty leagues from Bahía de Todos os Sanctos, in latitude fourteen and two-thirds degrees. It is a very pretty and populous city, on a slope in sight of the sea, beside a river which ships enter. This river also is divided inland into many branches by the sides of which the inhabitants of the whole country have the cultivated fields of their estates; they move about in boats and dugouts as in the Bahía de Todos os Sanctos.

The fifth Captaincy is known as Porto Seguro and was conquered by Pero do Campo Tourinho. There are two settlements located thirty leagues from those of Ilhéos, in sixteen and a half degrees: between them runs a river with a reef at its mouth forming a harbour where ships enter. The principal town is in two sections, one on the crest of a steep cliff facing north, above the sea, the other on the plain beside the river. The other town is named Sancto Amaro, and is one league south of the river. Two leagues to the north of this reef is another one, [behind which] lies the harbour the fleet entered when the discovery of the Province was made. And because at that time the name of Porto Seguro was given it, as I have related above, the Captaincy took the same name and is called Porto Seguro.

The sixth Captaincy is that of Spirito Sancto, conquered by Vasco Fernandez Coutinho. The town is located on a little island about sixty leagues from the towns of Porto Seguro, in latitude twenty degrees. This island lies in a very broad river, about a league above the bar, up in the *sertão:* in this river they take an infinite number of fish, and on shore an infinite quantity of game, with which the inhabitants are always sufficiently supplied. This is the most fertile Captaincy and the best provided of all on the coast with the products of the soil.

The seventh Captaincy is that of Rio de Janeiro,[35] which Mem de Sá conquered, and, having engaged in perilous combats, he freed it by force of arms from the French who were occupying it, he being the Governour General of those parts. There is a noble city there of many inhabitants called São Sebastião which is seventy-five leagues from Spirito Sancto, in latitude twenty-three degrees. This town is built near the bar along an arm of the sea, which enters seven leagues inland and is five across in the widest place, and at its mouth, where it is narrowest, only a third of a league. In the middle of the bar there is a flat rock fifty-six fathoms[36] long and twenty-six wide, on which a fort may be built to insure the defense of the country. The bar is one of the safest and best in those regions, and any

ship may enter or leave it in any weather without fear or danger. The soil of this Captaincy is of the best, and better fitted to enrich the inhabitants than any other soil in the Province: I do not believe that any one who goes out there with that hope will be deceived.

The last Captaincy is that of São Vicente,[37] conquered by Martim Affonso de Sousa. There are four towns in it: two of them are situated on an island which an arm of the sea, resembling a river, separates from the mainland. These two towns are forty-five leagues from Rio de Janeiro, in latitude twenty-four degrees. This arm of the sea which surrounds the island has two bars, one at each end. One of them is shallow, and not very wide, where only small craft may enter; beside it is built the oldest of the towns, called São Vicente.[38] A league and a half from the other bar (which is the main one where large ships or craft of any description enter when they come to this Captaincy) is located the other town called Sanctos. Here, because it is the port of call, live the Captain or his lieutenant, and the other officials of the council and government. Five leagues south there is another settlement called Hitanhaém. There is another twelve leagues inland named São Paulo, which the Fathers of the Company [Jesuits] founded, where there are many

inhabitants, the greater portion of them born of native Indian mothers and Portuguese fathers. There is also a similar island to the north separated from the mainland by another arm of the sea which joins the first one: on its bar there are two fortresses, well equipped with artillery, one on each side to defend this Captaincy from the Indians and sea-pirates.[39] Formerly they used the bar as a point of embarcation and here their enemies used to inflict great damage upon the inhabitants.

There are many other towns in all these Captaincies, besides those I mention, where many Portuguese dwell; of these I do not wish to speak here, for it is my intention to indicate only the most renowned, where there are officers of justice and which are self-governing just like any town or city in this Kingdom.

CHAPTER IV.

OF THE GOVERNMENT OF THE INHABITANTS OF THE CAPTAINCIES AND OF THEIR MODE OF LIVING.

From the time the Province of Sancta Cruz was peopled by the Portuguese, all the territory was under one jurisdiction, over which the Governour General presided on behalf of the King our Master, with power over the other Captains who lived [one] in each Captaincy.[40] But as the Captaincies were far away from one another and increasing rapidly in population, the country has now been divided into two jurisdictions; namely, one established in the Captaincy of Porto Seguro in the north and the other in Spirito Sancto in the south;[41] and in each one of them presides a Governour with equal power. The Governour of the north lives at Bahía de Todos os Sanctos and the other one of the south at Rio de Janeiro. And so each is located in the centre of his jurisdiction, in order that the inhabitants may be better and more conveniently governed. To come to the mode of living and the sustenance of the inhabitants. As for the dwellings, they are continually building better and more costly houses; for at

first there were none in the country but one-story mud huts[42] with roofs of palm leaves. Now they build two-story dwellings of stone and mortar, with tiled roofs and wainscotted like those of this country. There are long and beautiful streets of them in most of the towns I have named. And thus before long (according as the population increases) it is expected there will be many sumptuous edifices and churches, which will add distinction to the country. The majority of the inhabitants who are scattered throughout these Captaincies, in fact nearly all of them, hold their lands in allotments[43] given and bestowed upon them by the Captains and Governours of the country. The first thing they try to obtain is slaves to work the farms; and any one who succeeds in obtaining two pairs or a half-dozen of them (although he may not have another earthly possession) has the means to sustain his family in a respectable way; for one fishes for him, another hunts for him, and the rest cultivate and till his fields, and consequently there is no expense for the maintenance of his slaves or of his household.[44] From this, one may infer how very extensive are the estates of those who own two hundred or three hundred slaves, for there are many colonists who have that number or more. The inhabitants, for the most part, are on very

good terms with one another and are happy to be of assistance to one another with their slaves, and to relieve the poor who have just settled in the country. That is a universal custom in these regions: and they perform many other pious acts, so that all have a competency and there are no beggars who go from door to door asking alms as in this country [Portugal].

CHAPTER V.

ABOUT THE PLANTS, FOOD-STUFFS AND FRUITS IN THE PROVINCE.

There is such an abundance and such variety of plants, fruits and herbs in this Province, of which one could point out so many peculiarities, that it would be an endless task to write about them here or to give a detailed account of the properties of them all. Therefore I shall mention only a few in particular, principally those whose properties and fruits are advantageous to the Portuguese. First, I shall describe that plant and root from which the inhabitants obtain sustenance and which they eat in place of bread. The root is call *mandióca*[45] [manioc] and the plant from which it grows is about the height of a man. This plant is not very thick and the stalks have many joints; when they want to plant a field of it, they cut it into pieces, which they put, like graft stalks, into the ground after it has been tilled, and from them new shoots put forth; each of these cuttings produces three or four roots or more (according to the quality of the soil in which they plant it) which take from nine to ten months to grow; except in São Vicente,

where it takes three years because the ground is colder [than to the north]. The roots at the end of this period have become very large like the *inhames* [yams] of São Thomé, although most of them are long and curved like the horn of an ox. After they have reached their growth in this way, if the inhabitants do not then wish to pull them up to eat, they cut off the plant at its stalk, and the roots will remain five or six months under ground in perfect condition without spoiling: in São Vicente they will keep twenty or thirty years[46] in the same way. As soon as they pull them up, they put them to soak in water for three or four days, and after they are soaked they thoroughly mash them. This done, they put the paste into long narrow bags which they make of narrow withes woven as in a basket; and in this they squeeze out the juice so that none drips, for the juice is so poisonous and the venom so powerful, that if a person or any animal whatsoever drank it, he would die instantly. After they have cured it in this way they put it in an earthen vessel over a fire; an Indian woman keeps stirring it until the heat of the fire has dispelled all the moisture and it becomes dry and is ready to eat, this process consuming about half an hour. This is the food they call *farinha do páo* [wood-flour]; with it the inhabitants and natives are nourished.

They have two kinds of flour, one called *farinha de guerra* [war-flour] and the other *farinha fresca* [fresh flour]. War-flour is made of the same root; after it is dried it is toasted so that it will keep more than a year without spoiling. The fresh flour is more delicate and of better flavour; but it will keep only two or three days, after which it spoils. They make from this same *mandióca* another food which they call *beijús;* these are like *obreas* [wafers], only thicker and whiter, and some are flat like *filhós*[47] [pancakes]. They are much used by the inhabitants of the country (principally those of Bahía de Todos os Sanctos) because they are more tasty and more easily digested than the flour.

There is another species of *mandióca* which has different qualities, called *aipim,* from which, in some Captaincies, they make *bolos*[48] [a kind of bread] which surpass in flavour the fresh bread of Portugal. The juice of this root is not poisonous like the juice of the other, and will harm no living thing even if it be drunk. They also eat this root roasted like *batáta* [sweet potatoes] or *inhame* and it has a good flavour. Aside from this there is much *milho zaburro* [maize], from which they make a very white bread; and much rice, and many species of beans and other vegetables, all in great plenty.

There is another plant in that Province which came from the island of São Thomé, the fruit of which helps to nourish many people in the region.[49] This plant is very tender and not very tall; it has no branches but only leaves which are six or seven palms long. The fruit is called *banánas* [banana]: these are shaped like cucumbers and grow in bunches; some of them are so large as to contain one hundred and fifty or more. And many times the weight is so great that it breaks the stalk of the plant in the middle. At the proper time they gather the bunches, and a few days later they ripen. After they have been gathered they cut down the plant, for it bears only once; but soon suckers shoot out from the same root and grow up like the others. This fruit is very savoury and one of the best of the country; it has a skin like that of a fig (but thicker) which they throw away when they eat it: but when over-indulged in, it causes injury to the health and produces fever.

There are some very tall trees in those regions called *zabucaes*[50] [Brazilian nuts], on which grows a cup-like fruit the size of a large cocoanut, of the same shape as a Hindu jar. These cups are exceeding hard and are full of very sweet and tasty nuts; the mouths are at the lower end and covered with flaps [*tapadoiras*],[51]

which really do not look as if grown by Nature but as though made by human industry. And when the nuts are ripe, these flaps fall off and the nuts themselves begin to drop out one at a time until not one remains in the cup.

There is another fruit in this region better still, the most prized by the inhabitants of all fruits; it grows on a humble plant near the ground: this plant, like the aloes plant, has spines. They call this fruit *ananazes*[52] [pine-apple]; they grow like artichokes, and naturally resemble pine-cones, being of the same size or a little larger. When ripe they have a very sweet odour, and are eaten pared and cut in slices. They are so savoury that in every one's opinion there is no fruit in Portugal which surpasses them in flavour. And therefore the inhabitants strive harder to obtain them, and hold them in greater esteem than any other fruit in the country.

There is another fruit which grows in the thick wood, on trees like pear-trees or apple-trees: it is like *peros repinaldos*[53] [a variety of apple] in form, and is very yellow. They call it *cajús*[54] [cashew]: it is very juicy, and is eaten in hot weather for refreshment as it is very cool by nature, and it would be astonishing if it did one harm even if used to excess. On the point of each fruit there grows a nut the size of a chest-

nut and the shape of a bean: this sprouts first and grows at its extremity like a bloom. The shell is very bitter, and the nut when roasted is very hot and more tasteful than an almond.

There are in the Province many different varieties of fruit, accessible to all; they are so abundant that many people travelling in the interior live on them for days without any other sustenance. The fruits I am describing are the ones which the Portuguese hold in highest esteem and consider the best in the country. There are some Portuguese fruits which grow in those regions; namely, many varieties of melons, cucumbers, pomegranates, and figs of several species; there are many grape-vines which produce grapes two or three times a year: all fruits are so abundant because there are no frosts (as I have said) to do them any harm. Of cedrats, citrons, limes, lemons and oranges there is an infinite number, because these thorny trees thrive well in the country and multiply faster than others.

Besides the trees which produce these fruits without any cultivation, and the food-stuffs, there are others which the inhabitants raise on their farms; namely, sugar-cane and cotton plants which are the principal crops of the region, in the cultivation of which they all help one another and gain much profit in all the Captaincies,

especially in that of Paranambuco where nearly thirty sugar mills have been built, and nearly as many at Bahía de Salvador: from each of these there is a large yield of sugar every year, and a big crop of cotton, more, without comparison, than in any of the other Captaincies. There is also much brazil-wood in these Captaincies, on which the inhabitants make a large profit: it is quite evident that this wood is produced by the heat of the sun, and grows under the influence of its rays; because it is found only in the torrid zone, and the nearer it grows to the Equinoctial Line, the better it is and the finer the dye. That is the reason why there is none of it in the Captaincy of São Vicente, or south of it.

There is a species of tree in the forests of the Captaincy of Paranambuco called *copaíba,*[55] from which they get a balsam that is very healthful and exceedingly useful in many kinds of sickness; it has especially good effect in illnesses that come from chills, and draws out all pain, however serious, in a very short space of time. For bruises or wounds of any kind, it has the same virtue, for as soon as it is applied to them they hastily heal without a scar, in such a way that it is the exception to be able to discern where [the wounds] have been; and in this respect they have an advantage over all other medicines.

This oil is not easily found in these trees at all seasons of the year; nor do they attempt to look for it, except in summer which is the season when the trees produce it abundantly. When they wish to obtain it, they make cuts or holes in the trunks of the trees, from which the precious liquor exudes little by little from the heart of the tree. Nevertheless they do not find it in all the trees, but only in some of them which for that reason they call female; those which lack it they call male; and in this respect only is the difference in the two varieties; for in size and appearance one cannot distinguish one from the other. Most of these trees are found with the bark scratched by animals, which instinctively seek them as a cure for their wounds, when they are injured or bitten by some other wild animal. There is another tree, different from these, in the Captaincies of Ilhéos and Spirito Sancto which they call *caborahíba,*[56] from which they extract another balsam: this exudes from the bark of the tree and smells most sweet. It also is advantageous for the same infirmities, and those who obtain it hold it in great esteem and sell it for a high price; because, aside from the fact that the trees are very scarce, those who seek them run great risks from hidden enemies who infest the forest in that region and spare no one whom they encounter.

Moreover, there is a certain tree in the Captaincy of São Vicente, which is called in the language of the Indians *obirá paramaçacî*,[57] which means "wood for ills": three drops only of the sap serves amply as a purge and an emetic. If any one swallow a quantity such as [might be contained] in the shell of a nut, he will die without delay.

Of the other plants and herbs which yield no fruit, and of whose uses nothing is known, many things might be written; but I shall not mention them here, for it is my intention (as I have said before) only to give data of the things which benefit the inhabitants of the country. I shall mention only a very noteworthy one, whose qualities when known will, I believe, cause much wonderment everywhere. It is called the *herva viva* [literally and actually "sensitive plant"] and has some resemblance to dog-briar. When any one touches it with his hands or with any other object whatsoever, it instantly recoils and shrivels, in such a way that one would say it seemed a living creature annoyed and insulted by the touch. And after it has become calmer, as though the insult had been forgotten, once more it opens little by little until it is again as sturdy and green as before. This plant must have some very great virtue hidden from us, the effect of which will

probably not be less worthy of admiration. For we know that of all the plants which God created, each one has, in the field of usefulness, a special power which causes certain operations for which it was created: how much greater virtue then has this one which I wish especially to point out as being so strange and different from all other plants.[58]

CHAPTER VI.

About the Animals and Poisonous Reptiles[59] of the Province.

As this Province is of great extent and for the most part uninhabited and filled with very tall trees and dense thickets, it is not to be wondered at that there should be a vast diversity of animals and fierce poisonous reptiles: even among us [Portuguese], with the ground cultivated and thickly settled, very large snakes grow in the brambles, and they tell many notable stories about them. There are other reptiles and harmful animals which may be found scattered in the heaths and thickets; although the inhabitants kill them at every opportunity, they have not been able to exterminate them, as we know. How much more then [is this to be expected] within the Province, where the climate and the quality of the land breezes are no less conducive to their propagation than is the ground itself with its many thickets, as I have mentioned, favourable to their rearing. Although Nature had dispersed great quantities of foul insects and animals throughout the land, there were no domestic animals there when the Portuguese began to settle.

But after they had become acquainted with the country and had recognized the profits to be made out of stock-raising, they began to bring horses[60] and mares from Cape Verde Island, so that today the raising of this stock has become general throughout all the Captaincies of the Province. There is also a great quantity of cattle which was brought from the same island to those parts, cows and oxen being especially abundant; and they are increasing rapidly on account of the good pasturage. The other animals found in this land are naturally wild; and there are some strange ones that have never been seen in any other country, which I shall now describe here, beginning first with those that are eaten here and with whose flesh the inhabitants are abundantly supplied in all the Captaincies.

There are many deer; and a great variety of the hog species; namely, the wild boar as in this country; and others, smaller, which have the navel on the back,[61] of which a very large number are killed. And there are others that are eaten that are bred on land but can go in the water; they run very little because their hind feet are long and their front ones short; so that Nature has provided them with the ability to go under water in order to preserve their lives; they dive under water every time they see any one or any-

thing that frightens them.[62] And their meat, as well as that of the others, is very savoury, and so wholesome that it is given to the sick, for it is beneficial for all ailments and does harm to no one.

There are animals which they call *antas* [tapir] shaped like a mule but not so large, with a narrower muzzle and a long upper lip like an elephant's trunk. Their ears are round and their tails not very long: they are ashy-grey on the body and white on the belly. These *antas* go to pasture only at night, and as soon as dawn arrives, they hide themselves in swampy growth or in any concealed places they can find, and there they remain the whole day, hidden like night-birds to whom daylight is hateful, until dusk again, when once more they go out to feed, as is their custom. The meat of these animals has the flavour of beef which it resembles in all particulars.

There is another animal about the size of the hare called *cotía* [coati];[63] and it resembles it in appearance and flavour. These *cotías* are reddish-brown and have small ears and a tail so short that it can scarcely be seen.

There are other larger ones known as *pacas*, which have a round muzzle and are about the build of a cat with a tail like the *cotía*. They are

greyish and mottled, spotted with white over the whole body. When they wish to stew them for eating, they take off the hair as in the case of a sucking pig, and do not skin them, because the hide is very tender and savoury; the meat thereof is also tasty and one of the best in the country. There is another remarkable animal, which, in my judgment, is the strangest of all animals that have been seen up to the present time. They are called *tatús* [armadillos] and are about the size of a sucking pig; they have a shell like that of a tortoise which is divided into many jointed plates, so arranged that they look like an armoured horse. They have a long tail covered with the same shell; their muzzle is like that of a sucking pig, although somewhat sharper, and nothing projects beyond the shell save the head. They have short legs and live in burrows like rabbits. The meat of these animals is the best and most prized of any in the land, and the flavour is almost like [that of] chicken.

There are also rabbits like those of our own country, from whose appearance they differ in no respect.

Finally, all the inhabitants have access to them, as well as to all other varieties of game which I have mentioned, and they can kill anywhere as much of it as they desire, with little

effort, for they are not restricted by game laws as in Portugal; and a single Indian (if he be a good hunter) is enough to furnish a household with meat from the forest; and scarcely a day passes without his killing either a pig or a deer, or some of the other animals I have mentioned.

There are other wild animals in the Province, which are harmful to game as well as to the cattle of the inhabitants: they are called *tigres* [tigers], although there most people call them *onças* [jaguars]; but some people, who have seen tigers elsewhere and recognize them, affirm that they are such. These animals naturally resemble cats from which they differ in one point only, their size, for some are as large as a calf and others are smaller. Their coats are of many distinct colours, to wit, streaked with white, brown or black. When they are hungry, they enter the corrals and kill many heifers or young bullocks, which they carry off to the forest to eat: they do the same to any animal they may encounter. And consequently, when they are very famished, they will attack a man. In that region they are so daring, that the following happened: an Indian climbed a tree to escape from one of these animals which was pursuing him, and the tiger waited at the foot of the tree, and was not frightened away by the people who hurried to the scene from

the village in response to the cries of the Indian; in spite of all their attempts he [the tiger] remained very securely guarding his victim, until nightfall when the people went home not daring to attack the tiger, telling the Indian to stay where he was and the tiger would get tired of waiting. And when they came in the morning, they found nothing but the bones of the Indian (whether he had wished to descend, thinking the tiger had gone, or whether he had happened accidentally to fall, or however it had occurred [is not known]).[64] On the other hand, when they are satiated, they are very cowardly and so pusillanimous, that any dog who runs at them is enough to put them to flight; and sometimes they are so harried with fear that they climb a tree and there allow themselves to be shot with arrows without any resistance. Finally, excessive satiety not only dissipates prudence, courage, and the wit of mankind, but also among the brute beasts it weakens and incapacitates the use of their natural powers even when they are in need of using them in the defense of their lives.

There is in that country another species of animal called *cerigoês* [opossum], which are greyish and about the size of a fox: they have an opening lengthwise in their bellies so arranged that there is a pouch on each side[65] in which they

carry their young. And each young one has a teat in its mouth which it never lets go until it is weaned. Of these animals it is affirmed that they never conceive the young in the belly but only in these pouches, because of all that have been taken none have been pregnant. Moreover, aside from this, there are other very likely conjectures, [according to which] it is considered impossible for them to bear young as all other animals do (according to the laws of Nature).

A certain animal is found also in those parts which is called *perguiça*[66] [sloth] (of about the same size as these [the *cerigoês*]); it has an ugly face and claws almost as long as a finger. It has on the back of the head a long shock of hair which covers its neck; and it walks always with its belly on the ground, without ever standing on its feet like other animals; and thus it moves about with such halting steps that, even if it crawls with the utmost effort for fifteen days, it will not get farther than a stone's throw. Its food is the leaves of trees and in these it spends most of the time: it needs at least two days to climb a tree and as long to come down. And even though they kill them with clubs and other animals pursue them, they never move more rapidly at one time than at another.

There is another species of animal in that land called *tamendoâs* [ant-eater] which are about the size of sheep: they are grey and have a very long muzzle, narrow underneath; their mouth is not wide like the mouth of other animals but is so narrow that it will scarcely admit two fingers. They have a very thin tongue which is almost three palms in length. The females have two teats on the breasts like a woman, and an udder is located at the back of the neck, between the shoulder-blades, from which the milk runs down to the teats where the young suck. Also each one has two finger nails on each paw as long as the middle finger, and broad, shaped like a gouge. They also have a very silky, long-haired tail, as long almost as that of a horse. All the extremes found in these animals are necessary to preserve their life; for they eat nothing but ants. And as this is the case, they go and scratch in the ant-hills where the ants are: when the ants are aroused, they stick out their tongue and lay it where they have been scratching, and as fast as it is covered with ants they draw it into their mouth, and they keep on doing this until they are satiated. When they wish to shelter themselves or to hide from anything, they raise their tail over their back and under the long silky hair they are entirely covered so no part of them is visible.

There are many monkeys in the land and of many species, as is already known: and because they are so well known everywhere, I shall not particularize here very extensively on their characteristics. I shall treat only in a few brief words of one thing about them which among others deserves mention.

There is a red variety not very large which gives forth a very sweet scent, perceptible to any one who approaches them, and if one strokes them with the hand or they happen to be sweating the odour is much stronger and is perceptible to every one in the vicinity. Of these there are very few in the land and they are found only far inland, in the *sertão*.

There is a black variety larger than these, which have a beard like a man: they are so bold that it often happens when the Indians hit one of them that he will pull the arrow out of his own body with his hands and hurl it back at the one who shot it. By nature they are very brave and the most untractable of all the varieties of the region.

There are two very small varieties of monkey on the coast not much larger than a weasel; namely, one kind quite tawny and the other greyish, which are commonly called *sagoís* [saguin].[67] The tawny ones have a very fine

coat and resemble a lion, both in the face and in the shape of the body: they are very beautiful and are found only in Rio de Janeiro. The greyish ones are found to the northward in all the other Captaincies. They are also much prized, but they are not so pleasing to the eye as the former. Both kinds are so tender and delicate by nature that when they take them from their native habitat to ship them to this Kingdom, as soon as they reach a colder atmosphere nearly all die, and it is a wonder if any one survives [the voyage].

Back in the forest also there are many large snakes of different species, which the Indians call by different names according to their peculiarities. There are some in the land so immeasurably large[68] that they can swallow a deer or any other similar animal whole. But this is not so astonishing, since we can see in our own country today rather small snakes which will swallow a hare or a rabbit in the same way, although they have a gullet which at sight seems little larger than one's finger: and when they swallow these animals it dilates and gives in such a way that the whole animal passes within and they keep on swallowing until it arrives at the stomach, as is well known among us. How much more likely then that these of which I speak

will find less difficulty, on account of their great size, in swallowing any animal on earth, no matter how large.

There are others of another species, not so large as the former, but more poisonous.[69] They carry at the end of their tail something like a rattle, and wherever they go they keep on sounding it; and whoever hears this takes care to protect himself from them. Besides these, there are many others of different species (which I do not enumerate, for fear of being prolix) which are for the most part so harmful and poisonous (especially those they call *gerarácas* [vipers]) that, if a person is bitten, it is marvellous if he escapes; and the longest time he will survive is twenty-four hours.

There are also some very large lizards in the fresh water lakes and rivers, whose testicles have an odour more fragrant than musk; and whatsoever clothing they touch, the scent will remain in it for several days.[70]

There are in that Province many other animals and venomous reptiles of which I shall not treat, for they are so many and in such wealth of varieties that it would be a long narrative just to name them here and to catalogue their characteristics, there being, as I say, such an infinite num-

ber of them in those regions, where on account of the nature of the soil and of the climate, one could not expect otherwise. Because the winds which proceed from inland become infected with the decay of plants, grasses and swamps, which are fertilized by the influence of the sun which plays so large a part in these things: thus are created very poisonous animals which are to be found in the maritime regions and back in the *sertão* in innumerable quantities, as I have already indicated.

CHAPTER VII.

About the Birds of the Province.

Among all things that may be mentioned in the present history, the most pleasing and beautiful offered to human sight is the great variety of delicate and brilliant colours of the countless birds which breed in the Province: because these are of such diversity, I shall speak only of the ones about which something [interesting] may be noted, or of the ones most esteemed by the Portuguese and Indians who live there.

There are in the Province very handsome birds of prey of many species; namely, eagles, falcons, hawks, and others of divers kinds and colours which have the same characteristics. The eagles are very large and powerful; and they swoop down with such fury on any bird or animal they wish to seize, that sometimes one may be seen so intently pursuing its prey that it will strike against the house of a colonist, and there fall in sight of all the people without being able to rise again. The Indians of the country are accustomed to take the young [eagles] when very small and raise them in cages, so that when they are grown they can use their feathers to bedeck

themselves. The falcons are like those of this country, but there is one variety whose feet are so covered with feathers, and so velvety, that one can scarcely see the claws. They are so swift that it would be a miracle for any bird or prey to escape them, once it is attacked. The hawks are also very quick and powerful, especially the small variety, which, numerous as merlins, will attack a partridge and carry it off in their talons. And, furthermore, they are so daring, that it often happens when they are after a bird, they will pounce upon it right before people, and will not withdraw nor let go, however much one tries to frighten them. The other kinds of birds in the region, those edible, of which the inhabitants avail themselves, are the following.

There is a certain variety called *macucagoás* which are black and larger than hens: they have three layers of meat on the breast,[71] and are fat and tender; thus the inhabitants hold them in much esteem, for they are very savoury, more so than any fowls which are eaten among us.

There is another variety almost as large which they call *iacú* [ocus][72] and which we call *galhinas do mato* [forest-hens]. They are grey and black and have a white circle on their head, and a red neck. Many of them are killed because they are very savoury, for they are among the

best birds of the forest. There are also in the country many *perdizes* [partridges], *pombas* [pigeons], and *rolas* [doves], as in Portugal, and many *patos* [ducks] and *adens* [wild ducks][73] in the lakes and rivers of the coast: there are many other birds of different species which are no less tasty and wholesome than the [varieties] eaten among us [in Portugal] and held in most esteem.

The parrots of those regions are of many kinds and very beautiful, for some have already been seen here [Portugal]. The best of all, which are rarely found in the country, are very large, larger than falcons, and are called *anapurús*. These parrots are of many variegated colours, and breed in the depths of the *sertão:* after they are captured they become so tame, that they lay their eggs in the houses and adapt themselves more to living with mankind than does any other bird whatsoever, however tame or domestic it may be. And for this reason they are held in so much esteem in those parts that among the Indians they have the same value as two or three slaves: so, the Portuguese as well, when they are able to obtain them, hold them in the same esteem, because they are extremely beautiful and adorned as I have said with brilliant and delicate colours, so that they exceed in mag-

nificence all the other birds of the country. There are others almost as large as these, called *camindés,*[74] which are all blue except for a few yellow feathers in the wings. These also are very beautiful, and esteemed of great value by any one who obtains them.

There are others in the depths of the *sertão,* about the same size, called *aráras* [macaws], which are red, with a few yellow feathers; their wings are blue and they have a very long beautiful tail. There are smaller ones which speak more readily and better than all others, and it is this species which are there called the true parrots. It is these the Indians bring down from the forests as merchandise to barter with the Portuguese. They are about the size of pigeons, bright green with the head almost entirely yellow, and with red shoulders. There is another variety on the coast, among the Portuguese, of the same size, which are called *corícas*: they are entirely covered with dark green feathers, and have a blue head the colour of rosemary. Of this variety of parrots there are more in that country than of crows or starlings here; they are not esteemed so much as the others because they frequently play truant, and aside from this they speak with difficulty and at the price of much patience. But when they do speak they surpass all the others,

and are accordingly prized. And that is why the Indians of the land are accustomed to pluck the feathers while young, and to dye the birds with the blood of a certain toad to which they add other ingredients: and when the feathers grow out once more they are exactly the colour of the real ones. Thus it often happens that the Indians deceive people by selling them for the true species. There are also some very small parrots which come from the *sertão,* a little larger than sparrows, which they call *tuyns* [parakeets]: Nature covers them with very fine green feathers of a solid colour; their beaks and feet are white and their tails very long. These talk also and are very pretty and extremely pleasing. There are others on the coast about the size of blackbirds, which they call *marcanáos:* they have a very large head and a large thick beak; these also are green, and talk, like all the others.

There are some notable birds also in those parts besides those to which I have referred, of which I shall make mention: now I shall treat especially of the sea-birds called *goarás* [red ibis]: these are about the size of gulls. The first feathers with which Nature clothes them are white without any mixture, and extremely fine. After a period of about two years, they moult, and another coat appears, this time very fine and all

grey. After the same lapse of time they again moult, when they are covered with black without mixture. After a certain time they change again, and their new feathers are red, of the finest pure crimson to be seen anywhere, and in this [coat] they finish their days.[75]

There are certain birds found inland in the Captaincy of Paranambuco, twice the size of the *galos do Peru* [turkey]: they are greyish, and have on their heads above the beak a very sharp spur like a horn, striped dark brown and white, the length of which is about a palm, and three similar ones on each wing but somewhat smaller, namely, one at the shoulder, one at the middle joint, and the other at the wing tip. These birds have a beak like [that of] the eagle and thick, very long feet. They have callosities on their knees as large as big fists. When they fight with other birds they turn sideways so as to aid themselves with all the arms that Nature has given them for their defense.[76]

There is another variety of bird in those parts whose name is well known to all here [Portugal]: they are more like terrestrial animals than birds, for the reason which I shall presently mention; however, as they are really birds and as such should be described, for they have a bird-like appearance, I shall not fail to mention them

here, as I have all the other [birds]. They are called *hemas*[77] [emus]; they are as heavy as a large sheep, and have legs which, from the shoulder where they join the wings, are as long as the height of a man. Their neck is excessively long and their head is no larger than that of a goose; they are variegated grey, white and black, on the body; they have beautiful feathers which here [Portugal] it is our custom to wear on hats and caps, especially gallants and those who profess the military art. Like any other animal of the field, these birds feed on grass, and never rise off the ground nor fly like other birds, but only spread their wings and beat the air with them as they run along the ground; therefore they frequent only the prairies where they are not hindered with brush or trees, but can run and fly in the manner I state.

Of the innumerable other species of birds in those regions, which Nature has clothed with many fine colours, I might also make mention here: but as my principal intent in the present history was only to be brief, and to eschew those things for which I might be accused of prolixity by those who are little interested (as I have already said), I wish to particularize only the most notable things, and to pass over in silence the others which deserve less attention.

CHAPTER VIII.

ABOUT SOME OF THE NOTEWORTHY FISH, WHALES AND AMBERGRIS OF THOSE PARTS.

There is such abundance of savoury, wholesome fish caught both in the high seas and in the rivers and bays of that Province, in the advantages of which the inhabitants of all the Captaincies generally participate, that the abundance of fish alone would be sufficient to sustain them amply, even if there were no meat or any other kind of game, as enumerated above. Without considering the great variety of fish which ordinarily do not differ in appearance from those of hereabouts [Portugal], I shall treat now in particular of a certain species which they have in those parts and which they call *peixes bois*[78] [sea-cows]: they are so large that the largest weigh forty or fifty arrobas.[79] They have a muzzle like [that of] a cow, and two stubby fins with which they swim, similar to arms. The females have two teats with the milk of which they nourish their young. Their tail is wide, blunt and not very long. They have no resemblance to fish, save that their skin seems like that of a *tuninha* [dolphin]. These fish for the most part are

found in the rivers or bays of the coast, usually where a river or stream runs into the salt water, because they stick their heads out of water and graze upon the herbs which grow in such places, and they eat also the leaves of a tree which is called *mangues* [mangrove] of which there are many along the banks of the rivers. The inhabitants of the country kill them with harpoons, and also they take some of them in weirs, for they swim into such places with the flood tide, and with the ebb go back again to the sea whence they came. This fish is exceedingly tasty and seems exactly like beef, in appearance as well as in flavour; roasted there is no difference from loin of pork. It is also cooked with cabbage and is stewed as beef, and no one who eats [of it] would take it for fish unless he knew beforehand.

There is another fish which they call *camboropíns* which are about the size of *atuns* [tunny fish]. These fish have very hard scales, larger than [those of] other fish: these, too, they kill with harpoons, and when they desire to catch them they go out on a point [of land] or a rock, or other similar place adapted to the purpose. And a good fisherman, (so that he may not waste his shot) when he sees them coming lets them pass by, and waits until they are in a position so that he can harpoon them from behind; thus the harpoon

enters the fish, despite the scales which as I say are so hard that, if the harpoon should happen to strike them fairly, it would be a wonder if it penetrated. These are among the best fish of those parts because, aside from being very well flavoured, they are also very wholesome, and of a firmer quality than any other fish in the country.

There is also another species called *tamoatás*[80] which are about the size of sardines and grow only in fresh water. These fish are covered with shells, laminated like the coverings of the *tatús* which I mentioned above, and are very savoury; and the inhabitants of the land hold them in much esteem.

There is also a species of very small fish like *xarrocos,* which they call *mayacús;*[81] these are so exceedingly poisonous, especially the skin, that if one were to take only a mouthful he would die within the hour, for there is no remedy known in the land which counteracts or delays at all the violence of this death-dealing venom. Some Indians of the country risk eating them after skinning them and removing the whole of that part where they say the poison is contained. But in spite of this they sometimes die. These fish, as soon as they are taken out of the water, swell up so that they look like a bladder full of wind: and in addition to this characteristic, they are so tame that

one may catch them without difficulty with the bare hands; often they lie so quietly by the bank that any one seeing them would be tempted to take of, and even to eat of them if he were not aware of [their poisonous nature]. I do not recall any other fishes of those parts which deserve mention, for none of the others, as I have said, differs from those of this country [Portugal]: a great number of them are of the same species; but they are more savoury, and so wholesome that they are not injurious and are not forbidden to the sick, and they are very digestible in any sort of illness; under all conditions one may eat of them without affecting the health.

Nor does it seem to me entirely out of place to say something here about the whales and the ambergris which they say comes from them. What I know of the matter is this, that there are many whales in those regions[82] which usually come from the high seas to the coast at certain seasons, rather than at others, and that at this period ambergris comes out of the sea in greater quantities and is cast up on the shore of those provinces. Hence many hold the opinion that this ambergris is nothing but the excretion of the whales; and that is what the Indians call it in their native language, without knowing any other name to give it. Others say that it is the sperm

of the whales: but what is considered certain (leaving these and other erroneous opinions aside) is that this liquor is created at the bottom of the sea, not generally all over but in certain parts which Nature has disposed for its growth. Since this liquor is food for whales it is affirmed that when they eat too much of it they become drunk, and that that which is found on the beaches is the excess that the whales vomit. And if it were not as explained here, and if it should come from the whales in any other manner than above described, it is to be believed that in Portugal it could be obtained in the same way,[83] for whales are common to the whole ocean. And, moreover, in that Province of which I speak this has been proved by many whales which have been thrown up on the coast, because in the intestines of some of them they find much ambergris which has already been digested because it had been eaten some time before. And in others they find it in the belly, still fresh and in perfect state, which looks as if the whale had just eaten it in the hour of its death. Then, too, the excretion in that part where nature gets rid of it has no resemblance to ambergris and does not appear any less digested than the excretions of any other animal. Whence it is clearly shown that the first opinion is not true, and that the second can

not be either; for the sperm of these whales is that which they call *balso*[84] of which they find a great quantity in this sea, and which they say is good for wounds, and is recognized as such by all navigators.

This ambergris when it is fresh out of the sea is soft like soap and has almost no odour; but after a few days it becomes hard and has the odour we all know. There are nevertheless two species of amber; namely, one greyish which they call *gris*, and the other black: the grey is very fine and is estimated at a great value everywhere in the world: the black is much inferior in the quality of its odour, and according to available information it is of little use. A great quantity of both has already been obtained from that Province and is being obtained today, and from it some of the inhabitants have become rich, and others are getting rich, as is well known.[85] Finally, as God has destined this land from all time to Christianity, and as self-interest attracts men more than anything else in life, it seems manifest that He wished to attract them to the land with this wealth from the sea, until they should succeed in discovering those great mines which the country promises, in order that in this manner all the blind, barbarous people who inhabit the land might absorb the light and knowl-

edge of our Holy Catholic Faith, which for them [Portuguese] would mean to discover greater mines in Heaven: and may our Lord grant that this be so, for His glory, and the salvation of so many souls.

THE MARINE MONSTER AS DEPICTED IN THE ESCORIAL MS.

CHAPTER IX.

About a Marine Monster that was Killed in the Captaincy of São Vicente in the Year 1564.

The appearance of the fierce and frightful marine monster, which was killed in that Province in the year 1564, was so unusual, and human sight so unaccustomed thereto, that although many parts of the world have news of it, I shall nevertheless not fail to repeat it again, relating in detail all that happened. For in truth the greater part, and in fact nearly all of the pictures which have attempted to show its horrible aspect, are erroneous, and besides, the facts about its death are told in different ways, there being only one true one, the following.[86]

In the Captaincy of São Vicente, it being already night, about the hour when every one was ready to go to sleep, it happened that an Indian girl, the Captain's slave, left her house; and casting her eyes over the plain which lies between the sea and the town of the Captaincy, she saw the monster walking about from one place to another, with steps and movements which were strange,

and braying now and then so horribly that she, half out of her wits and nearly fainting, went to find the son of the Captain, whose name was Baltesar Ferreira; she told him what she had seen, it seeming to her to be an apparition of the Devil. But as he was a man as judicious as he was brave, and as the natives were worthy of little credence, he paid small attention to her words and remained in bed, and told her to go out again and make certain what it was. The Indian woman obeyed his command and went out: and she returned more frightened and affirmed and repeated what she had said before; namely, that there was something walking about that was so ugly it could be only the Devil himself. Then he hastily got up, and seized a sword that was close by him and stepped out of doors clad only in a shirt, being very strongly of the opinion that it must be a tiger, or some other animal known in the country, and that, having verified it, he could persuade the Indian woman that it was not what she thought. Turning his eyes in the direction she indicated, he saw indistinctly the bulk of the monster on the beach, without being able to distinguish what it was because of the darkness which prevented him and because the monster was something never before seen, entirely different in appearance from all other animals. And

approaching a little so that he could see it better, he was perceived by the monster itself; which, raising its head, as soon as it saw him, started for the sea whence it had come. From this the youth knew that it was from the sea, and before it could reach the water he had hastily rushed forward to intercept it. Seeing that he was barring its path it stood upright like a man, resting upon the fins of its tail; and being thus face to face with it, he gave the monster a sword thrust in the belly, and at the same time dodged to one side so swiftly that the monster could not fall upon him: nevertheless he was in no little danger, for the great flow of blood which came out of the wound squirted in his face with such force that he was almost blinded. As soon as the monster had fallen forward it left the path it was following; and thus wounded, it brayed with its mouth open, and fearlessly attacked him to rend him with teeth and claws, but he gave it a large cut on the side of the head: upon this the monster became weak, and giving up its vain encounter, it turned once more to the path toward the sea. During this time some slaves had rushed up in response to the cries of the Indian woman who was looking on, and coming up to the monster they seized it, when almost dead, and carried it from there to the town where it was seen the next day by all the

people of the country. Although the young man had shown himself so courageous on this occasion, thereby gaining a very great reputation in the land, nevertheless he came out of this battle so exhausted and so upset and overcome by the sight of this horrible animal, that when his father asked him what had happened to him he was not able to answer; and in the state of one in a trance he remained a long time without saying a word. The picture of this monster, which may be seen at the end of this chapter, was taken from life. It was fifteen palms long, the whole body covered with hair, and on its muzzle there were some very silky bristles like a mustache. The Indians of the country call it in their language *hipupiára,*[87] which means *demonio dagoa* [water-devil]. Others like it have already been seen in those regions; but they are rarely found. And thus there must be many other monsters of different shapes which hide in the vast and frightful depths of the sea, no less strange and wonderful: for one can believe anything, however difficult it may seem; because all the secrets of Nature have not been revealed to man, so that he can not reasonably deny or hold as impossible things which he has not seen or of which he has no knowledge.

CHAPTER X.

ABOUT THE NATIVES OF THE PROVINCE: THEIR CONDITION AND CUSTOMS, AND HOW THEY ARE GOVERNED IN PEACE.

Now that we have treated of the land and of the things in it that are created for man, it seems fitting to speak here about the natives: and in this category we shall not mention all, but only those who inhabit the coast, and those parts of the *sertão* many leagues inland with whom we have communication. Although these natives are much divided and have many different names for their tribes, still they are one in their appearance, their condition, their customs and their heathen rites. And if they differ in any way in those regions, it is so little that it is not necessary to point this out or to attend to such matters among the more notable characteristics which are generally common to all, as I shall now relate.

These Indians are of a dark brown colour with sleek hair; the face is flattened and some of their features resemble [those of] the Chinese;[88] for the most part they are well set up, lusty and of good stature; a very brave people who esteem

death lightly, daring in war and of very little prudence. They are very ungrateful, inhuman and cruel, inclined to fight and extremely vindictive. They live at their ease, without any preoccupation save eating, drinking and killing people; and so they grow very fat, but with any vexation they immediately grow thin again. Many times their imagination has such power over them, that if one desires the death of another and suggests to him that he will die on a certain day or on a particular night he will die at the end of this period. They are very fickle and changeable; they readily believe whatever they are urged to believe, however difficult or impossible it may be, and with a little dissuasion they as readily reject it. They are very dishonest and given to sensuality, giving themselves up to their vices as though they were without human reason:[89] nevertheless in their congress, the males with the females, they have due reserve and show a certain modesty.

The language spoken along the whole coast is the same, although there is a difference in certain words in some places, but not so much that they fail to understand one another; and this as far as the twenty-seventh degree: from there up there is another kind of aborigines about whom we have not so much information, who

speak another language. The language I speak of, the one common to the coast, is very soft and easily learned by any of the tribes. There are some words of it which are employed only by females, and others serve only for the males. It lacks three letters; one does not find in it, namely, *F,* nor *L,* nor *R,* a very wonderful thing, for they have neither *F*aith, *L*aw, nor *R*uler: and thus they live without order, [having besides no idea of] counting, weights or measures. They adore nothing, nor do they believe that after death there is glory for the good and punishment for the wicked. Their belief in the immortality of the soul is only this, that their dead will go through a future life wounded or cut in pieces or in the condition in which he left this life. And when one of them dies, their custom is to bury him in a hole seated on his feet with the hammock beside him that served him for a bed in life.[90] Then for the first few days his relatives place food on the grave, and some of them are even accustomed to put the food in the grave at the time of burial; and they absolutely believe that they eat the food and sleep in the hammock which is with them in the grave. These people have no king or any one to administer justice, except a chief in each village who is like a captain, whom they obey voluntarily and not through con-

About their Religion

straint.[91] When he dies his son succeeds him; his only function is to lead them in war and to give them counsel as to how they should conduct themselves in battle; but he does not punish their evil deeds nor command them against their wills. The war they carry on today amongst themselves was not caused by conflict of laws or customs nor on account of greed or self-interest, but because at some ancient date some one had happened to kill another, as occurs today (for they are very revengeful and live, as I have said, having absolutely no superior whom they obey and fear); the relatives of the dead man formed a league against the killer and his tribe, and they pursued one another with such hatred that they became divided into different bands and remained enemies, as they are today. In order that these dissensions might not spread, and that they might the better keep peace among themselves and become stronger against their enemies, they decided to put an end to them [the dissensions] by means of the following remedy: when it does happen that one kills another, the relatives of the assassin hold court over him and then drown him in the presence of all. In this way the friends of the dead man are satisfied and both parties remain in friendly relations as before. But as this rule is voluntary and is not enforced with rigour,

and no one is under judicial obligation, nor does every one wish to follow this proceeding, they soon get into the way of dividing themselves into clans and rising one against the other, as has been said.

These Indians live in villages: each village has seven or eight houses which are very long like a rope walk or warehouse, constructed of wood almost entirely, and covered with palm leaves or other similar forest plants: they are filled with people from one end to the other, each person having his allotted place with a location for the hammock in which he sleeps: thus they are side by side in rows; and in the centre of the house there is an open passage, which, like the passage way in a galley, is used by everybody to go to his sleeping quarters. In every house all live together in harmony, without any dissension amongst them: on the contrary, they are so friendly with one another that what belongs to one belongs to all, and when one of them has something to eat, no matter how small, all his neighbors share in it.

When any one goes on a visit to their villages, as soon as he is seated, it is the custom for some of the girls with dishevelled hair to come up and receive him with great lamentation, shedding many tears, asking him (if he be a native) where

he has been and what are the hardships he has endured since he left [home], bringing to mind many disasters which might have happened; in a word, seeking to provoke tears by using the saddest and most feeling words they can think of. And if he be a Portuguese, they curse the misfortune of their ancestors who were not fortunate enough to live and behold a people so valiant and so enlightened as are the Portuguese, from whose country all good things come, indicating some of the things they hold in most esteem. This reception that I have described is so customary amongst them that it is a miracle if they omit it, except when there is malice toward those who come to visit them, or when they are planning some treachery.

The affectations and adornments which they use consist of having the lower lip pierced and a very long stone put in the hole. Others have their faces full of holes and stones, thus appearing very ugly and disfigured: this is done to them while very young. They are also accustomed to pull out the beard, and they do not allow hair to grow on any part of the body except the head, and even on the lower part of it they pull it out. The women prize their hair highly, and wear it very long, clean and well combed, and most of them wear it braided. Both the men and the

women are accustomed at certain times to stain themselves with the juice of a certain fruit called *genipápo,* which is green when it is squeezed out, but after they put it on their bodies and it dries, it becomes very black, and, however much they wash, it will not come off for nine days.

It is their custom to marry the women who are their nieces, the daughters of their brothers or sisters; these are considered their legitimate and true wives. Fathers of the women can not refuse them, nor can any persons other than their uncles marry them. They have no wedding ceremony or any usage, except that each man takes to himself a wife when he arrives at a certain age which is about fourteen or fifteen.[92] Some men have three or four wives, but they esteem the first above the rest and she enjoys more consideration than the others. This obtains generally among the chiefs, who on account of their position and the dignity that accords with it regard it highly thus to be distinguished from the others.

There are some Indian women who determine to remain chaste: these have no commerce with men in any manner, nor would they consent to it even if refusal meant death.[93] They give up all the duties of women and imitate men, and follow men's pursuits as if they were not women. They wear the hair cut in the same way as the

men, and go to war with bows and arrows and pursue game, always in company with men; each has a woman to serve her, to whom she says she is married, and they treat each other and speak with each other as man and wife.

The first act of all other Indian women, after giving birth, is to bathe in a stream; [after which] they seem as well as if they had not been in travail: and they do the same thing to the child which they have borne. In their stead, their husbands remain in the hammocks and are visited and taken care of, as though they were the ones just delivered.[94] And this comes from the fact that the women have great esteem for the fathers of their children, and are extremely anxious after bearing them a child to find favour in their sight.

All the children grow up quite viciously, without any form of chastisement: they are nursed up to the age of seven or eight, unless the mothers in the meantime give birth to another child, which occasionally happens. There is no education among them to which they give attention; and they are not occupied with any other duties than securing what they eat, [in company] with their fathers under whose protection they are trained to a point when each one is able to provide for himself, without expecting any other inheritance or legacy in order to become rich,

save the growth which Nature universally bestows on all animals not endowed with reason. But the life they live and the cultivation of their sustenance are [accompanied] with little effort, and are much easier than ours; for they have no property, nor do they try to acquire it as other men do; so they live free from greed and inordinate desire for riches, which are prevalent among other nations: [this is true] to such an extent that neither gold nor silver nor precious stones have any value among them, nor have they need of the use of such or any similar objects. They all go naked and with bare feet, men and women alike, nor do they cover any part of their bodies. The beds in which they sleep are hammocks made of cotton thread which the Indian women weave on a loom made for the purpose: these hammocks are nine or ten palms long, and are attached to cords knotted at the extremities, so as to make a loop at each end by which they are hung up, and they are suspended above the ground about two palms, so that they can light a fire underneath to warm themselves at night, or whenever they require it.[95] The foods which they plant in their fields and on which they are nourished are those which have been mentioned above, namely, *mandióca* [manioc] and *milho zaburro* [maize]. Besides these, they live on the meat of many kinds

of animals which they kill either with arrows, or by the ingenuity of snares and pitfalls, which is their usual method of hunting. They live also on shell-fish, and fish which they catch along the coast in flat bottomed boats made of three or four logs bound together in such a way as to resemble the fingers of an extended hand; these will carry two or three people or more, according to the number of logs, because the logs are very buoyant and support a great weight on the water. The logs are fourteen or fifteen palms long and about two or three in circumference. And in this way all the Indians live without owning property or tilled fields which would be a source of worry, nor have they any class distinctions or ideas of dignities or ceremonies, nor do they need them: because all, as I say, are in every respect equal, and so in harmony with the conditions that they all live justly in that country, and in conformity with the laws of Nature.

CHAPTER XI.

About the Wars they have with one another and the Manner in which they are Waged.

These Indians are always at war with one another and thus there is never peace among them, nor will it be possible (they are so hateful and vindictive) to prevent these disagreements among them by any method, save by means of Christian Doctrine by which the Fathers of the Company are little by little taming them, as I shall relate farther on. The arms with which they fight are the bow and arrow, and they are so skillful with these that it is a marvel for one of them to miss his mark no matter how difficult it may be. They are extremely rapid in shooting, and especially daring in danger, and bold to the last degree against their adversaries. Whenever they go to war it seems to them they have victory assured, and that none of the company is destined to die; hence, on leaving, they say that they are going out to kill, without any other talk or consideration; nor do they believe that they can be defeated. Only a thirst for revenge, without

hope of spoils or any other interest, moves them frequently to go in search of their enemies at very great distances, through the mountains, the thicket, deserts and difficult paths. Others are accustomed to go by sea from one region to another in craft which they call *canoas*,[96] when they desire to make an attack near the coast. These *canoas* are shaped like the shuttle of a loom and made of a single log, and in each one of them there are twenty to thirty rowers. Besides these, they have another kind, the same size as the others, made of bark from a tree, which ride the waves very well, for they are very buoyant though less safe; because if one of these capsizes it goes to the bottom, while if one made of wood capsizes it continues to float under any circumstances. When one of these happens to capsize, the Indians themselves jump into the sea and raise the *canoa* until it is drained; then once more they get in and continue their journey.

All their combats are very determined, and they fight with great courage without any defensive arms; wherefore it is a very strange sight to see two or three thousand naked men on opposing sides shooting with bow and arrows at one another with loud shouts and cries, all hopping about with great agility from one spot to another, so that the enemy may not take aim or shoot at any definite

individual. Nevertheless they fight in disorder, and often countermand one another's orders to the point of quarrelling, because they have no captain to restrain them or other military officers whom they must obey at such times. But although they lack organization of this sort, on the other hand, they give much consideration to the engagement and are very cautious in choosing the proper time to make an assault on the village of their enemies; they are accustomed to make these attacks at night at the hour when least expected. When it so happens that they are not able to enter a village immediately, being impeded by a stockade which the enemy have built about it for defense, they build another stockade about the village a little way from the first: this they advance each night ten or a dozen steps until the day arrives when it is close to the stockade of their enemies, often so close that they can break one another's heads with their clubs which they hurl at one another. But for the most part those in the village get the best of the fight, and usually the attackers turn back defeated to their own country without obtaining the victory they had intended, and without triumphing over their enemies; and this because they do not have defensive arms or other necessary equipment to entrench themselves when they lay siege to their enemies, and to protect them-

selves against them, and also because they have many omens, and anything which mystifies them is enough to cause them to withdraw from the undertaking: they are so inconstant and pusillanimous in this respect, that often, departing from their own country with great determination, desirous of exercising their cruelty, they happen to meet a certain bird, or any similar thing which they consider of evil portent, and they do not proceed with the enterprise, but then and there hold a consultation and decide to turn back, without a single dissenting voice in the company against this decision. If any one should misuse the omens he could easily be frightened at all times, although they may be very close to winning a victory; for it happens that a besieged village is sometimes almost ready to surrender when a parrot within will speak certain words which they consider inspired; they raise the siege and flee without waiting for the success which time promised them, believing without doubt that if they did not do so, they would all perish at the hands of their enemies. But aside from this pusillanimity to which they are subject, they are very bold, as I have said, and are so confident in their valour that there are no opposing forces so powerful as to frighten them, or to make them deviate from their barbarous and vindictive ten-

dencies. On this subject I shall relate a few notable instances that happened among them, leaving out many, enough to fill a large volume if it were my intention to write about them in the same detail as each of the following.

In the Captaincy of São Vicente, Jorge Ferreira being Captain at the time, it happened that there was an attack on a village not far from the Portuguese settlement, and during the assault they killed the son of the head-man of the village. And because [the son] was well liked and beloved by all, there was no one who did not weep for him, showing with tears and lamentations how sorry they were for his death. But the father, ashamed and affronted for not yet having taken vengeance, asked all those that loved him to conceal the loss of his son, saying, that he wished they would cease their weeping; [which they did.] Three or four months after the death of his son, he ordered his people to make the necessary preparations, because it seemed to him a favourable and suitable time for his purpose: and they all got ready forthwith. And a few days later he led them into the territory of his enemies (which was about three days' journey) where they lay in wait near the village in an ambush in which they could do the most harm to their enemies: as soon as night fell, the chief

himself left the company with ten or twelve selected archers in whom he had the most confidence, and with them he went right into the village of the enemy, who had affronted him: and leaving them apart, alone with no one to follow him, he began to spy about among the houses, with great caution lest they should hear him: and from the conversation they held one with another he soon learned the name and dwelling of the man who had killed his son; and to complete his vengeance, he went to the outside of the house where the man was located, and when he was quite certain that it was the very man, he stretched himself out on the ground waiting for everybody to go to sleep. As soon as he saw the opportune moment to get his revenge, he very softly broke through the palm thatch with which the house was covered, and entering went straight up to the murderer whose head he cut off very swiftly with a cutlass which he carried for this purpose. This done he seized the head and rushed away to save himself. The enemy who by this time had rushed up, hearing the struggle and convulsions of the dying man, recognizing that there were enemies about, started to pursue them. But as the chief's men were all ready on guard where he had left them, they killed many as they came out of the houses, and then they withdrew defending them-

selves as far as the ambush, where all the others rushed out against their pursuers with much impetuosity and killed many more. With this victory they retired to their own land well pleased and very contented. The chief took with him the head of his enemy, and upon arriving in his village the first thing he did was to go to the middle of the square in the village where he impaled the head on a stake in the sight of all, speaking these words: "Now, my companions and friends, that I have avenged the death of my son, and have brought here before your eyes the head of the man who killed him, I give you permission to weep for him as much as you wish: for up to now, you would have been right had you wept for me, because it seemed to you that this vengeance was delayed through my neglect, or that having forgotten it by reason of great affliction, I no longer intended to take it, I, who am the one most deeply affected by his death." And from that day on, that chief was always much feared and his name became renowned in the whole country.

Another instance, not less worthy of admiration, occurred between Porto Seguro and Spirito Sancto during the war in which they killed Fernão de Sá, son of Mem de Sá, at that time Governour General of those regions. The Portuguese having captured a village with the aid of

some Indians friendly toward them, who fought with them, these Indians came to one of the houses to take the enemy prisoners, as they had done in the others. But they [the enemy], determined to die, would let no one enter: and those outside, realizing their determination not to give themselves up under any circumstances, told them that if they did not come out at once they would certainly set fire to the house. And our Indians, seeing that the threat was unavailing, rather than go into the house, determined to kill as many of them as they could, set fire to it: and from within the burning house the chief, seeing that there was no hope of salvation nor of revenge, and that they were all beginning to burn, rushed out with great fury and attacked another chief who was walking outside in front [of the house], one of his enemies, with such fury that the latter could not free himself from his grasp; he dragged him toward the house, and threw himself and the other into the fire where they were both burned, with all the others of whom not one escaped.

At about the same time and in the same place, a Portuguese gave such a sword blow to an Indian as almost cut the latter in two: the Indian falling to the ground as though almost dead, before expiring, seized a spear that happened to lie in front of him, and threw it at the

man who had mortally wounded him, saying: "Receive this my will which I am not able to carry out, for this is all I can do to you by way of revenge."[97] Whence one may truly infer, that there is nothing which so torments them at the hour of their death as the grief they have at not being able to wreak vengeance on their enemies.

CHAPTER XII.

ABOUT THE DEATH THEY METE OUT TO THEIR CAPTIVES AND THE CRUELTIES THEY PRACTISE UPON THEM

One of the customs of these Indians which is most repugnant to human nature, and in which they seem to exceed all other men, is the great and excessive cruelty which they employ toward any person whatsoever, not of their tribe, who may fall into their hands. For they not only mete out to him a cruel death, at a time when they are most free and disengaged from all passion; but, moreover, after this, in order completely to satisfy themselves, they eat all his flesh, thereby displaying such diabolical cruelty that they are even worse than brute beasts who have no reason and were not born to exercise clemency.[98]

First, whenever they capture an enemy, one not killed in active combat, they take him to their own land, so that they may all take vengeance on him according to their taste. As soon as the people in the village have news that they are bringing in such a captive, they go out from the village for about half a league where they wait

for him. When he arrives they all receive him with gross insults and vituperation, playing upon flutes which it is their custom to make out of the leg bones of enemies whom they have killed in the same way. And as they enter into the village after having walked with him in triumph from one place to another, they put about his neck a cotton rope made for the purpose, and very thick where it encircles the neck, so woven and tied that no one can do or undo it save the official who made it. This rope has two long ends by which they tie him at night so that he can not escape. Then they put him in a house, and next to the station of the man who captured him they hang up his hammock, and as soon as he [the captive] gets into it all the insults cease, and no one abuses him further. The first thing they present to him is a girl, the most beautiful and honoured of the village, whom they give to him for a wife: and from that day on she is responsible for preparing his food and guarding him, and he may never go anywhere unless she accompany him. After having fêted him for a year, or as long as they desire, they decide to kill him, and during the last days before his death they prepare, for the celebration of the carrying out of their vengeance, many new utensils, and make much wine of the juice of the plant they call

aipim, of which mention has been made above. During this time they erect a new house where they put the prisoner. On the day in which he has to suffer, very early in the morning, before sunrise, they take him from the house, and with many songs and much dancing, they bathe him in a stream. And as soon as they have led him back to the village, they take him to the public square in the centre of the village where they transfer the rope from his neck to his waist, with one end of it in front and the other in back; and at each end two or three Indians lay hold. They leave his hands free for they delight in seeing him defend himself with them: and they place within reach some hard fruit similar to oranges, which they have among them, which he can throw and with which he can injure whomever he wishes. The man who is appointed to kill him is one of the bravest and most distinguished of the country, upon whom they bestow the appointment in token of their esteem and as a mark of honour. He feathers his whole body with the feathers of parrots or other birds of various colours. Thus attired, he comes upon the scene with an Indian who carries his sword upon an earthen vessel; the sword is made of a hard and heavy wood and is shaped like a club, although at the end there is a resemblance to a paddle. Having arrived be-

fore the prisoner, he takes his sword and twirls it about, first one way then another, under his legs and arms. These ceremonies over, he withdraws a bit from the prisoner, and begins to make a speech in the manner of a sermon, saying, that he [the captive] should show himself very brave in defense of his person, so that he [the executioner] should not be dishonoured, and so that no one could say he had killed a weak effeminate man of no spirit, and that he [the captive] should remember those valiant men who have died that way at the hands of their enemies, and not in their hammocks like weak women who were not born to achieve such honour by their deaths. If the victim is a spirited man and is not dismayed by this incident (as sometimes happens) he replies with much haughtiness and daring, that he should be killed at once since he has killed many of their relatives and friends. Nevertheless he is aware that, as they are taking vengeance on him for these deaths, just so will his tribe have, like valiant men, to avenge him; and they will do it in the same way upon him [the executioner] and his whole tribe. These and similar words having been said, which they employ on such occasions, the executioner rushes upon him with the sword raised in both hands as though he were going to kill him, and with it he threatens him

many times, making feints as though he would strike him. The miserable victim, who sees above him the cruel sword in the grip of those violent and relentless hands of his arch-enemy, with eyes and attention fixed upon it, vainly defends himself to the best of his ability. And while these attacks are going on, it sometimes happens that they come to grips and that the victim maltreats the executioner with his own sword. But this is very rare, for the onlookers rush up very quickly to free him from his hands. As soon as the executioner sees an opportune time, he gives him such a blow on the head that the skull is shattered. There is an old Indian woman ready with a large gourd in her hand, and as he falls, she comes up very quickly and puts it under the head to catch in it the brains and blood. Having finished killing him in this way, and having cut him in pieces, each chief who is present takes his portion to regale the people of his village. They roast and cook every part of him, and nothing is left of which the people in the community do not partake, every one save the man who killed him; he eats nothing, but on the other hand orders himself scarified over the whole body, because they consider it certain that he would soon die if he did not spill some of his own blood as soon as he had performed this duty. They are accustomed to

smoke an arm or a leg or some other part,[99] and to keep it some months, so that, when they wish, they can have another feast with the same ceremonies, in order to renew the pleasure of their vengeance, as on the day when they killed the victim. And after they have once thus eaten the flesh of their enemies, their hatred is confirmed in perpetuity, for they feel this insult very deeply, and for that reason they are always trying to avenge themselves one on the other, as I have said. And if the woman who was the wife of the prisoner is found to be with child, after the child is born and weaned, it is killed and eaten without there being a person to pity so unjust a death. Its very grandparents (who should feel the most grief) are the ones to aid in eating it with the greatest zest, and they say that, as it is the son of its father, they are taking vengeance on the father; for they believe that under the circumstances this creature derives nothing from the mother, nor do they think that such unfriendly seed can blend with her blood. It is only with that object in view that they give him the woman to live with; for in truth they are such [fiendish] people that they would not be completely avenged upon the father unless they put into execution this cruelty upon the innocent son. But as the mother knows the end which her child must suffer, often when she

realizes she is pregnant she kills the child in the womb, so that it will not see the light. It sometimes happens also that she falls in love with her husband, and succeeds in fleeing with him to his country to save him from death. There are a few Portuguese[100] who have escaped that way and who are still living. Nevertheless, it would be impossible for one to escape from their hands with his life who is not saved by this means, or by some occult stratagem, for they [the Indians] are not accustomed to grant life to any captive, nor would they give up their hope of vengeance for any wealth in the world, whether the victim were male or female. Except that if a chief or some one else in a village happens to marry one of the female slaves of the enemy, as very often happens, by this act she becomes free, and they agree not to take vengeance upon her, in deference to the man who married her. But as soon as she dies a natural death, in order to comply with the rules of their cruelty, (and there is nothing in this to give offense to the husband) they are accustomed to crush her head, although in rare cases when she has sons, these will not allow any one to come near her, and they stand guard over her body until it is given burial.[101]

There are other Indians of another race found in those regions, even fiercer and with less

reason than these. They are called *Aimorés,* and travel along the coast as highwaymen, and they inhabit the region from the Captaincy of Ilhéos to that of Porto Seguro whither they came from the *sertão* about the year 1555. Their reason for living in this part of the country, more than elsewhere, is that the country is better suited to their ends, as much because of the dense woods in which they are always lying in ambush, as for the quantity of game there, which is the principal food on which they are maintained. These *Aimorés* are whiter and of larger stature than the rest of the Indians of that land, and their language has no similarity or relationship to that of the others. They all live in the thick woods like brute beasts, without having villages or houses in which to gather. They are excessively strong, and carry very long bows which are thick in proportion to their strength, with arrows to match. These brutes [*Aimorés*] have done much harm in the Captaincies from the time they descended on the coast, and have killed some Portuguese and slaves, for they are very barbarous and hate everybody in the land. They do not fight in the open, nor have they sufficient courage for that; they hide in the thicket near a path, and when any one passes they shoot him in the heart or some other vital spot in order to kill him, and

they never shoot an arrow without hitting the mark. The women carry thick clubs like maces with which they help dispatch people when the occasion offers. Up to now no means of destroying this perfidious race has been found; because as soon as they see an opportune moment they make an attack and immediately retire very quickly to the forest, where they are so agile and crafty that, when we think they are fleeing from their pursuers, they leave behind them some of their men, who hide and shoot any one who carelessly goes on; in this way they kill many people. For this reason, all who live in the country, Indians and Portuguese alike, fear them greatly: consequently, in those parts infested by them, no inhabitant will go to his ranch overland without taking with him fifteen or twenty slaves armed with bows and arrows for his protection. Most of the time they wander about scattered in different places, and when they want to assemble they whistle like birds or like monkeys, in such a way that they understand and recognize one another without being recognized by any other person. They do not spare any one's life even for an hour, but they very suddenly and swiftly take their revenge; so much so that often while the person is still alive they cut off his flesh and roast and eat it before his very eyes. Finally, these savages

are so harsh and cruel that words are lacking to describe their cruelty. The Portuguese have already taken some of them: but as they are so barbarous and untractable, they have never been able to tame them, or force any of them into servitude, as the other Indians of the land who accept, unlike these, submission to captivity.

There are also certain Indians on the banks of the Maranhão, on the eastern shore, in latitude about two degrees, who are called *Tapuyas,* who say they are of the same race as these *Aimorés,* or at least brothers in arms, and hence they do not molest one another when they meet. These *Tapuyas* do not eat the flesh of any of their enemies; on the other hand they are arch-enemies of all those who do eat flesh, and pursue them with mortal hatred. Nevertheless they have another rite more ugly and diabolical, contrary to nature and inspiring great disgust. It is this: if one of them happens to be so sick that they despair of his life, his father and mother, brothers and sisters, or any other near relatives, kill him with their own hands, holding that they have more compassion for him thus than if they permit death to hover about him, slowly consuming him for a vague length of time. And the worst of it is, they roast, cook and eat all his flesh, and say that they should not allow anything so low

and vile as earth to devour the flesh of any one they loved so much; that, since he is their relative, there is so great a bond of love between them that the most honourable sepulture they can devise is to place him within themselves and shelter him forever in their entrails.

As it is my principal intention to speak here only of those Indians who are common to the coast, and who have communication with the Portuguese, I do not wish to delay by going into the details of some of the rites of this and other nations in the Province; for it would seem to me rash and imprudent to set down in so truthful a history what by chance might be false information, because of the little news we now have about the greater part of the aborigines who live far inland.

CHAPTER XIII.

Of the Results Obtained there by the Fathers of the Company in spreading their Doctrine.

In all the Captaincies of that Province the Fathers of the Company of JESUS have erected monasteries, and have built a few churches in certain places among the Indians who are peaceable, where some of the Fathers reside in order to preach their Doctrine and to make Christians of them: they all accept this Doctrine readily and without any contradiction. For, as they have no law, or anything which they worship, it is very easy for them to accept ours. And on the other hand, with the same facility they turn away for the most trivial reason and many flee to the *sertão* after having been baptized and instructed in Christian Doctrine.[102] Because the Fathers have observed their inconstancy in this respect, and the slight capacity they have for observing the commandments of the Law of God (for it is among the elders that the seed of their Doctrine brings forth the least fruit) they try, especially, to plant the Doctrine among the children whom they

raise from infancy instructed in it. And in this way, they have hopes that with time (by the grace of God) the Christian religion will spread throughout the whole Province, and that some day our Holy Catholic Faith will flourish as universally there as in any other part of Christendom. And in order that the fruit of this Doctrine might not be lost, but might continue to grow, the Fathers themselves decided to remove occasions which, on our part, might be hindrances, causes for scandal, or prejudicial to the consciences of the inhabitants of the country. Since these Indians covet certain things which come from the Kingdom of Portugal, namely, shirts, jerkins, iron tools, and similar things, they sell one another in exchange for these articles to the Portuguese; these, on the other hand, capture as many as they want and do them many injuries without any one's checking them [the Portuguese].[103] But now there is no longer this disorder in the land or the traffic in slaves as formerly. For, after the Fathers saw the unreasonableness with which they were treating the Indians, and the slight service to God proceeding from these acts, they took this business in hand and prohibited, as I said, the many assaults which the Portuguese themselves were making on these shores: for they were burdening their consciences heavily by seiz-

ing unlawfully many Indians and by waging unjust wars upon them. And to avoid all this, the Fathers ordered and arranged with the Governours and Captains of the land that there should be no more trading in slaves in the same way as in the past, nor were any Portuguese to be allowed to go to an Indian village without the permission of the Captain himself. And if they disobeyed, or did wrong to the Indians in any way, even if they had a permit, they were well punished for the deed according to the crime. Aside from this, in order that there may be more frankness in that part of the country, whatever slaves are newly come out of the *sertão,* or from one Captaincy to another, all go first to the custom house where they examine them and ask them questions: who sold them and what were the terms of purchase; for no one has the right to sell them save their fathers (if in case of dire necessity) or those who have captured them in a just war; those whom they find acquired illegally, they set at liberty. In this way the Indians who are purchased are fairly acquired, and the inhabitants of the land do not fail on this account to make good progress with their possessions.

The Fathers have done many other beneficent and pious deeds in those parts, and are continuing to do so, and in truth one can not deny

them great praise. Because these deeds are so praised throughout the land, it is unnecessary for me to deal more extensively with them here: it is enough to know that their acts are so well approved everywhere as holy and good, and that their intention is none other than to dedicate their lives to our Lord, from whom alone they hope for recompense and reward for their virtues.

CHAPTER XIV.

ABOUT THE GREAT RICHES WHICH THEY EXPECT IN THE REGION OF THE *Sertão.*

The Province of Sancta Cruz, besides being very fertile, as I have said, and furnished with all sorts of foods necessary for the life of man, is also known to be very rich and to have in it much gold and precious stones; on which are based great hopes. The way by which this came to be known and accepted as a fact was from the Indians of the land. As they have no property to retain them in their own land, and their desire is only to find new regions, in conformity with their belief that they will there find immortality and perpetual rest, it so happened that some of them left their own lands and wandered into the *sertão;* where, after they had travelled several days, they encountered enemies with whom they had a great war. And as the enemy were numerous and fell upon them from the rear, they were not able to return toward their own land; hence they were forced to go many leagues into the interior. From the exertion and privations on this journey many of them died: and those who survived came to a country where there were many

great and populous cities, which possessed much riches, and very long streets in which the only occupation was working in gold and precious stones. Here they remained a few days with the inhabitants, who seeing among them some iron tools which they carried with them, asked from whom they had been obtained and by what means they had come into their hands. They replied that there was a certain people who lived by the sea toward the east, who wore beards and were of a different appearance from themselves, from whom they had gotten these things, and that these were Portuguese. These Indians [the inhabitants of the cities] gave similar reports about the Castillians of Peru, telling them [the travelling Indians] that they had news from the other sea-coast that there was a similar people there, and then they gave them discs covered with sheets of gold and set with emeralds: and they asked them to take these [objects] with them, in order that in case they reached their own land [still possessing] them, they should tell the Portuguese that they wished to barter such and similar objects with them [Portuguese] for the iron utensils, and to have communication with them, and they [inhabitants of the cities] did so because they were ready to receive them [Portuguese] with much good will. After this, they [travelling In-

dians] left there and came to the River of the Amazons where they embarked in canoes which they made: and after navigating thereon more than two years, they arrived in the Province of Quito, a land of Peru peopled with Castillians. The latter, seeing a new people, were much surprised, and did not know how to determine whence they had come, nor for what reason. But soon they were recognized, by some Portuguese who happened to be in that country, as aborigines from the Province of Sancta Cruz. And asked by them the reason for their coming, they related the matter in detail, making known all that had happened to them. Thus the news came to us, both through the Castillians of Peru where these discs were sold for a great price, and from the Portuguese who were there when the event happened, and with whom certain people in Portugal have spoken, people of authority and worthy of credit; these have testified that they have heard them relate all this in detail, just as I am relating it. It is well known that all these riches lie within the land belonging to the King of Portugal, and that they are undoubtedly nearer to the towns of the Portuguese than to those of the Castillians. This is clearly shown by the short length of time the Indians took to reach there [the rich cities], and the great length of time which they spent going from there

to Peru, which was two years, as I have said. Aside from the reliability of this information which we have from these channels, there are many other Indians in the country who also affirm that there is much gold in the *sertão:* these reports, although emanating from people of little trustworthiness and credence, are believed in that region, because they are for the most part from eyewitnesses, and [Indians] in various parts of the country speak [all] in the same tenor. It is primarily a matter of public belief that there is a very large lake in the interior of the country, in which rises the river São Francisco of which I have treated: in this [lake], they say, are many islands on which many cities are built, and there are also many other large cities on the shore, where there is also much gold, a greater quantity of it (they affirm) than in any other part of the Province. Moreover, inland not very far from the Rio da Prata, the Castillians have discovered a mine of the metal, from which they have taken gold to Peru, and from each quintal of ore they say they have taken five hundred and seventy cruzados; and from another source, three hundred and more [from each quintal]: they obtain also, from the same ore, an infinite amount of copper. They have discovered also other mines of white and green stones, and stones of other

colours: and they all have five or six facets like diamonds, and they are cut by Nature as if it had been done by human skill.[104] These stones grow in a rock the size of a cocoanut which is entirely hollow, with more than four hundred stones in the interior, stuck into the shell with the points projecting inward. Some of these rocks are found in an imperfect state; because they say that, when it is time for them to burst, they do so with as much noise as though a whole army had shot off their arquebuses: and so they find many which (as they say) the force of the explosion has caused to be embedded in the ground to the depth of one or two *estadios*.[105] I do not speak here of their value, for at the present time it is not known: but I do know that of these and of other varieties there are many, and very fine ones, in the Province, and many metals, from which one may extract infinite wealth. May God permit all of these things to be found, even in our days, so that this wealth may greatly augment the crown: and we hope that thus (by divine favour) the Kingdom shall soon be placed in so happy and prosperous a condition, that more can not be desired.

The end.

Printed in Lisbon, in the office of Antonio Gonsalvez. In the Year 1576.

Treatise

ON THE

Land of Brazil

IN WHICH IS CONTAINED
INFORMATION CONCERNING
THE CONDITIONS IN THOSE
PARTS:

BY

Pero de Magalhães

Introduction

Among the few writers in Portugal who have dealt with Brazilian affairs, Pero de Magalhães deserves a distinguished place; for, going over to that continent something like seventy years after its discovery, he remained there a long enough time to acquire detailed data about the natives of those portions of the land nearest to our settlements, about their customs, and about some of the products with which liberal Nature has enriched that country.

Upon his return to the Kingdom (in order to urge his compatriots to settle new colonies in that fertile region) he wrote a Relation of what he had seen and learned, under the title of *Historia da prouincia sãcta Cruz, a que vulgarmẽte chamamos Brazil,* a book which today is excessively rare, there never having been any edition of it but the first, printed in 1576.

Besides this opuscule and one other which he printed on the Orthography of the Portuguese Language, no other works of Pero de Magalhães were known, when chance brought to light the one which we now offer to the public: it is preserved in manuscript of a handwriting contemporary with that period.

From the dedication which accompanied it, it is known that after his return from Brazil the author wrote a *Tratado* of all that he had seen there, which he offered to the King, Dom Sebastian, who then wielded the sceptre of the Portuguese Monarchy: and that a few days afterward he offered this one to the Cardinal, Prince Dom Henrique: it being very probable that after the completion of both he undertook the last one, perhaps the most extensive of any: which for that reason he destined for the press, and dedicated to Dom Lionis Pereira, a former Governour of Malacca, through the intervention of the great Luis de Camões.

In spite of the fact that the manuscript we offer today is more succinct than the printed account, it should not be considered lacking in interest, for in it the author refers to some particulars which he omitted in the other, and even when he relates the same facts, it is not only with a difference in expression, but also many times with a difference in details. The reader who takes the trouble to compare these two works will easily be convinced of their difference and importance.[106]

TO THE VERY EXALTED AND MOST SERENE PRINCE, DOM ANRRIQUE, CARDINAL, INFANT OF PORTUGAL.

The fact that a few days ago I presented another Summary of the Lands of Brazil to the King our Master, was primarily in fulfillment of that obligation which we all owe as subjects to our King: and for the same reason it seems necessary to me (very exalted and most serene Sir) to offer this as well to Your Highness, to whom is due all praise for the increase and flourishing condition of the Kingdom: for you were always very solicitous in increasing the realm and keeping its subjects and vassals in perpetual peace. Understanding this and knowing how acceptable to Your Highness are good services rendered to the realm, I communed with myself as to what I could bring from those parts to give as a testimony of my pure intentions; and I found that a greater service (although it may not seem so) could not be expected from an insignificant individual than to write this Relation on the Land of Brazil (something which until now no one has undertaken), so that here in the Kingdom its fertility might be divulged and many poor persons might be induced to go live in that Province: for in this way will the Province be happy and increase. Because Your Highness realizes how great a service to God and the King our Master this description will be, I determined to compose it with the in-

tention of offering it to Your Highness; its ungracious reception on your part will greatly grieve your humble servant; but with the favour of your acceptance I shall be gratified, beseeching our Lord to bestow upon you many prosperous years of life, and to grant that you enjoy perpetual felicity in your royal state. Amen.

The humble vassal of Your Highness,

Pero de Magalhães, etc.

Prologue to the Reader.

My intention in this Summary (discreet and inquiring reader) was only to announce in few words the fertility and abundance of the Land of Brazil, in order that the reputation of that country might reach many persons who live in poverty in the Kingdom, and that they might not hesitate to choose it for their relief: because the land itself is so natural, and so favourable to strangers, that there is room for all, and to every one is offered relief, however poor and without resources he may be; and the country is constantly becoming more prosperous: and as soon as the luxuriant fields (which are today unsettled for lack of people) are occupied large ranches will be established there, such as the inhabitants in the land have already established in the fields they possess: moreover, it is hoped that in time this Province will flourish in wealth as have those of the Antilles of Spain: for it is certain that the soil in itself is very rich, and has in it many metals which till now have not been discovered, either because there were no people in the land to start the enterprise, or because of the negligence of the inhabitants who do not care for this work:

whatever the reason for failing to do it, I do not know: but our Lord will permit the discovery there of great treasure even in our day, as much for the increase and service of Your Highness as for the advantage of the vassals who wish to serve you.

DESCRIPTION OF THE COAST.

The coast of Brazil lies toward the west and runs north and south. From the first settlement to the last is a distance of three hundred and fifty leagues. There are eight Captaincies, all of which have very safe harbours, where any ships, no matter how large they may be, can enter. There are no Portuguese settlements inland, because the Indians prevent them: moreover, on account of assistance from and dealings with the Kingdom, it was necessary for the settlements to be near the sea, to facilitate the exchange of merchandise; therefore they all live by the coast.

[FIRST PART]

CHAPTER I.

THE CAPTAINCY OF TAMARACÁ.

The town of the first Captaincy, and the oldest one, is on an island called Tamaracá, very close to the mainland: the island is three leagues long, and two wide: the Captaincy has a coast-line of thirty-five leagues: the coast to the north belongs to Dona Jeronima Dalbuquerque, former wife of Pero Lopes de Sousa, who has appointed a Captain over it. Here there is a sugar mill, and now two more are building, and much brazil-wood and cotton. There may be about one hundred citizens. In this Captaincy there is much good land for settling and establishing ranches.

CHAPTER II.

THE CAPTAINCY OF PERNAMBUCO.

The Captaincy of Pernambuco is five leagues from Tamaracá toward the south, in the altitude of eight degrees, and the Captain and Governour is Duarte Coelho Dalbuquerque. There are two towns; the principal one is called Olinda and the other Garassû, which is four leagues inland. There are about a thousand inhabitants in this Captaincy. There are twenty-three sugar mills of which three or four are not yet completed. Some mills function with oxen, and these are called *tripiches;* they make less sugar than the others, but the majority of them in Brazil function with water. Each one of these mills makes three thousand *arrobas* [of sugar] per year. In this Captaincy they make more sugar than in the others, for there are years when they exceed fifty thousand *arrobas,* although the yield is not certain but depends upon the crop and the weather. This is one of the rich districts of Brazil; there are many Indian slaves, which are the principal commodity of the region: here they buy them and take them to all the other Captaincies, because there are more of them and they are cheaper than

anywhere else on the coast: there is much brazil-wood and cotton, from which the inhabitants are getting rich. The haven where the ships enter is a league from the town of Olinda: they disembark on the beach, and also in a little river which flows right up to the city itself. More ships from Portugal come to this Captaincy each year than to any of the others. There is in the Captaincy a monastery of the Fathers of the Company of Jesus.

RIVERS.

There are two mighty rivers as far as the Bahía de Todos los Santos: one is called S. Francisco; it is in ten and a half degrees; it enters the sea with such fury that its waters run twenty leagues into the ocean. The other river is in eleven and two-thirds degrees and is called Rio Real: it is also very large and its waters run far into the ocean.

CHAPTER III.

THE CAPTAINCY OF BAHÍA DE TODOS LOS SANTOS.

The Captaincy of Bahía de Todos los Santos is one hundred leagues from Pernambuco, in the altitude of thirteen degrees. It belongs to the King our Master, and there reside the Governours, Bishop and Ouvidor Geral of the whole coast. This is the part of Brazil most thickly populated by Portuguese. There are three towns, the principal one of which is the City of Salvador: another is Villa Velha located by the bar: this was the first settlement in the Captaincy. Later Thomé de Sousa, the Governour, built the City of Salvador half a league farther along the Bahía [bay], as it was a more suitable and advantageous location for the inhabitants. Four leagues inland, there is the other town called Paripem. There are about eleven hundred inhabitants in this Captaincy; and eighteen sugar mills, some recently constructed. They also get much sugar, although the inhabitants give more attention to cotton than to cane because it grows better in that soil. Within the city there is a monastery of the Fathers of the Company of

Jesus, where they have a school for teaching Latin and Moral Theology. Besides this, there are five churches inland among the free Indians,[107] where some of the Fathers live to Christianize and to marry the Indians, so as to prevent concubinage.

The Bahía of this Captaincy is very large and beautiful, three leagues wide and navigable fifteen leagues inland. There are many islands of luxuriant soil which produce an infinite quantity of cotton: this Bahía divides into branches within, with many arms and coves. The inhabitants of the region all use it to go by boat to their ranches.

RIVERS.

Twelve leagues from Bahía de Todos los Santos, there is a river called Tinhareem, where ships going to the other Captaincies gather. Three leagues up it, one Bastiam da Ponte has a sugar mill near which are many fields uncultivated for lack of settlers, which will give a profit to whoever will occupy them. Farther on, there is a river called Camamu in thirteen and two-thirds degrees, up which any ship whatsoever may safely sail for four or five leagues: beside this river are many fat fields, and streams of water which can be applied to the sugar mills, all of which

are vacant because of the lack of people to settle them. There are many rich islands in the river well suited to the establishment of ranches. There is an extremely large quantity of fish in it, and on its banks, of game, wild hogs and deer: here could be built a town where all the inhabitants might live in plenty, and found many ranches. There is another river called Rio das Contas, in fourteen and a half degrees, not so large as the last, but still many ships may enter it also. In all these rivers there is an abundance of fish and game.

CHAPTER IV.

The Captaincy of Ilhéos.

The Captaincy of Ilhéos is thirty leagues from Bahía de todos los Santos, in fourteen and two-thirds degrees: it belongs to Francisco Giraldes, who has appointed a Captain.[108] There are about two hundred inhabitants. Near the town there is a river where the ships enter, and which divides into many arms within; and the inhabitants use *canoas* in which to go about. There are eight sugar mills in this Captaincy. In the town there is a monastery of the Fathers of the Company of Jesus, which has recently been built. Only seven leagues inland from the city, there is a lake of fresh water three leagues long and three leagues wide, the depth of which they say is fifteen fathoms or more. There runs out of it a small stream where they are going to have skiffs. There is an outlet from this lake into the river, so narrow that it will hardly hold a skiff, and when one has entered the lake one can scarcely distinguish the entrance. There is so much water in it that any sailing ship whatsoever may navigate, and when the wind blows hard as furious waves rise up as on the seas during a

storm. There is an infinity of fishes large and small: many *manatis* [sea-cows] grow there which have the muzzle of cows and two flippers which they use as arms to swim with: they have no scales, nor any other resemblance to fish save the tail: they kill them with harpoons: they are fat and so large that some weigh thirty or forty arrobas. It is a very savoury fish, and resembles beef absolutely, and tastes like it too: roasted it seems like loin of pork, or venison; it is boiled with cabbage or cooked like beef: no one who eats it believes it fish, unless he knew it beforehand. The females have two breasts for suckling their young which are raised on milk (a thing not occurring with any other fish). They are found in other bays and rivers on the coast, and although they grow in the sea, they are accustomed to drink fresh water, and assemble in this lake or where some stream empties into the sea. There are also many sharks in this lake, and alligators, and snakes, as well as other different kinds of marine monsters. There are many fields and very rich ones round about it, and much game: and in the stream which runs out of it, innumerable fish. In a word, this Captaincy of Ilhéos is one of the best provided of all Brazil with food-stuffs.

CHAPTER V.

OF A RACE OF ABORIGINES WHICH IS FOUND IN THIS CAPTAINCY.

Throughout this Captaincy, as far as Spirito Sancto, there is found a certain nation of Indians which came from the *sertão* five or six years ago: they say that other Indians, enemies of theirs, came to attack them in their country and destroy them, and those who fled are the ones who are on the coast. They are called *Aymorés;* their language is different from that of the other Indians; no one understands them. They are so tall and large of body that they seem almost like giants; they are very fair, and do not resemble the other Indians of the country, nor do they have houses or towns to dwell in, but live in the thicket like brute beasts: they are exceedingly powerful and carry very long bows, thick in proportion to their strength, and the arrows likewise. These Indians have done much damage to the settlers, since they came to the coast, and have killed some Portuguese and slaves, for they are enemies of everybody. They do not fight in the open, they have not the courage for that, but hide behind a tree near a path, and when any one passes by they

shoot him through the heart, or in a vital place, and never miss their shot. Finally, they have no honest dealing with any one, but always play a treacherous part. Their women carry fire-hardened clubs with which they fight. These Indians live by the bow; their food is game, insects, and human flesh: they build fires under ground so as not to be seen, and so no one will know where they are. Many rich fields near this Captaincy have been abandoned, for they can not be held by land to his ranch, without taking with him A sure means of destroying them has not been found, because they have no fixed dwelling place, and they never come out of the thicket. When we think that they are fleeing before those who pursue them, they remain behind, hidden, and shoot those who pass heedlessly by them; and in this way they kill people. All the Indians of Brazil are their enemies, and fear them greatly, because they are so treacherous a race: consequently, in a region where they are to be found, no settler goes by land to his ranch, without taking with him fifteen or twenty slaves armed with bows and arrows. These *Aymorés* are very fierce and cruel: one can not find words with which to express the cruelty of this people. They do not travel together, but scattered in every direction: when they wish to assemble they whistle like birds or

like monkeys, and in this way they communicate with and recognize one another. The Portuguese also have killed some of them, and have destroyed many, especially in this Captaincy of Ilhéos, for they are now aware of their craftiness and know their malice.

CAPTAIN VI.

THE CAPTAINCY OF PORTO SEGURO.

The Captaincy of Porto Seguro is thirty leagues from that of Ilhéos, in seventeen and a half degrees. It belongs to the Duque Daveiro who has appointed a Captain. There are three towns: the principal one is Porto Seguro, which is near the haven where the ships enter: another, a league away, is called Santo Amaro: another, Santa Cruz, which is about four leagues to the North. There may be two hundred and twenty inhabitants. There are five sugar mills. There is a monastery of the Fathers of the Company of Jesus: the *Aymorés* also infest this Captaincy, and injure the inhabitants as in Ilhéos. It is a region well furnished with game, and they catch many fish in the river near the town.

CHAPTER VII.

THE CAPTAINCY OF SPIRITO SANCTO.

The Captaincy of Spirito Sancto, of which Vasco Fernandes Coutinho is the Captain and Governour, is fifty leagues from Porto Seguro, in twenty degrees. There is only one sugar mill, but they get from it the best sugar of all Brazil. There are also much cotton and brazil-wood here. There may be about one hundred and eighty inhabitants. In the town there is a monastery of the Fathers of the Company of Jesus. It [the Captaincy] has a very large river where the ships enter, in which they find more *manatis* than in any other river of the coast. In the sea by this Captaincy they kill a great quantity of all sorts of large fish; in the river as well there is abundance of fish. There are many very large plantations in this Captaincy, where the inhabitants are well provided with both native and cultivated products. And when the Fortress of Rio de Janeiro of this same Captaincy of Spirito Sancto was taken, everybody was nourished, and those who defended the place were always provided with the necessary food, as long as they were in the country.[109]

RIVERS.

Beyond this Captaincy, in the altitude of twenty-one degrees, is the Rio de Paraiba; it is very large and beautiful, and full of fish. Near Cabo Frio, in the altitude of twenty-two degrees, lies Bahía Fermosa, where one could found a Captaincy of many inhabitants, and where many fields are useless because of the lack of settlers. There are many other rivers in these regions, which I do not write about because they are small and unimportant, and because it was my intention only to treat of the most notable where one might establish towns, and improve the surrounding fields near the coast which are now unoccupied.

CHAPTER VIII.

The Captaincy of Rio de Janeiro.

The City of San Sebastian, Captaincy of Rio de Janeiro, is sixty leagues from Spirito Sancto, in twenty-three and a third degrees, and belongs to the King our Master. There are about one hundred and forty inhabitants in it, and now new settlers are coming in. It is the richest and most fertile region in Brazil. The fields are choice, and there is much water power for the sugar mills. There is much brazil-wood from which the inhabitants derive good profit. This Captaincy has a very large and beautiful river which divides into several branches, and all the fields on its shores are profitable, either for raising food, or for sugar-cane or cotton, for the soil is very fertile and the best of all in Brazil. In this City there is a monastery of the Fathers of the Company of Jesus, whose numbers are increasing in the country; and they wish to see the country settled with numerous inhabitants because, as I say, the lands of this Captaincy are broad, and they know how advantageous they are for the poor people who come to settle on them.

In time there will be large ranches there, and he who goes to live there with the ambition [of owning one] will not be disappointed.

CHAPTER IX.

THE CAPTAINCY OF SAN VICENTE.

The Captaincy of San Vicente is seventy leagues from Rio de Janeiro, in twenty-four degrees. It belongs to Pero Lopes de Sousa, who has appointed a Captain there. This Captaincy and that of Rio de Janeiro are the coolest lands in Brazil; there are frosts in winter time about as in Portugal. They used to raise wheat in this Captaincy; but now they do not plant it, for there are other food-stuffs less costly. There are towns, and a fortress which is on an island near the mainland, four leagues to the north, called Britioga, which with its artillery is the defense of this Captaincy against the Indians and the French. The principal town is called Santos, where there is a monastery of the Fathers of the Company of Jesus: there is another town a league farther on, beside the river, called San Vicente: there, too, is another monastery of the Fathers of the Company. Inland ten leagues these same Fathers built a town among the Indians which is called Campo,[110] where there are many inhabitants, the majority of them Mamelukes, sons of Portuguese men and native Indian women. Here and in

other Captaincies these Fathers of the Company have had much success, and have secured the increase of the land; and they labour to Christianize the Indians, and to impose peace among men. They also secure the restoration of liberty to the Indians whom some of the inhabitants have illegally enslaved: and they always come to the assistance[111] of those who deviate from the service of God or of Your Highness. There may be about five hundred inhabitants in this Captaincy, and four sugar mills, and many rich fields from which the inhabitants get much food, and crops, and all live in plenty. This is the last Captaincy in this region of Brazil.

[SECOND PART]

OF MATTERS COMMON TO THE WHOLE COAST OF BRAZIL.

CHAPTER I.

THE RANCHES.

The inhabitants of this coast of Brazil all hold lands in fee [*sesmaría*], granted and guaranteed by the Captains of the land; and the first thing which they seek to obtain is slaves to work the land and to till their plantations and ranches, because without them they can not maintain themselves in the country; and one of the reasons why Brazil does not flourish much more is that the slaves revolt and flee to their own land and run away every day; and if these Indians were not so fickle and given to flight, the wealth of Brazil would be incomparable; the crops from which they obtain the greatest profit are sugar, cotton, and brazil-wood, and, because there is little money in the country, they pay with these the merchants who bring them goods from the Kingdom; thus they sell and exchange one merchandise for another at its just value. All the inhabitants of this country have plantations of

food-stuffs and sell much manioc flour one to the other, from which they also derive much profit.

The majority of cattle on this coast are oxen and cows of which there is great abundance in all the Captaincies, because there is much grass and the country is always covered with verdure; except in Porto Seguro where cattle thrive only in the first year, in which time, they say, they become so fat that they all die from excessive fat. Of goats and sheep there are very few up to the present, but now they are beginning to multiply again. Goats breed better than sheep and have two or three young at a time. The inhabitants make money from this kind of cattle raising also. There are mares and stallions, too, but so far they are dear because they are not numerous in the land. They bring them from Cabo Verde here and they succeed very well. One finds also on the coast much ambergris which the sea throws up in nearly every instance when there is a storm and high water. Then many persons send their slaves to the shore to collect it in those places where it is usually cast up. Often it happens that they thus become rich upon what their slaves find, as well as by trading in it with the free Indians, [which inures to] the happiness and benefit of each one. The clothes which are made in this country are of cotton, the most of which comes

from the Kingdom; there are also many Guinea slaves.[112] These are more certain than the Indians of the country, because they never flee as they have nowhere to go. There is also much breeding of hogs, hens, mallards [*adens*], and wild ducks [*patos da terra*]. These are the stock and crops of the inhabitants of Brazil.

CHAPTER II.

THE CUSTOMS OF THE COUNTRY.

As soon as persons who intend to live in Brazil become inhabitants of the country, however poor they may be, if each one obtain two pairs or half à dozen slaves, which might cost somewhere in the neighborhood of ten cruzados, he then has the means for sustenance; because some fish and hunt, and the others produce for him maintenance and crops; and so little by little the men become rich and live honourably in the land with more ease than in the Kingdom, because these same Indian slaves hunt food for themselves and in this way the men have no expense for the maintenance of their slaves, nor for their own persons. Most of the beds in Brazil are hammocks hung up in the house on two cords, and one stretches out in them to sleep. This custom they took from the native Indians. The inhabitants of these Captaincies treat one another very well and are more lavish than the people of the Kingdom, both in eating and in the clothing of their persons. They enjoy helping one another with their slaves, and they favour the poor new arrivals in the country, for this is the custom in

these parts; and they perform many other pious deeds, as a result of which all have the means of life and no poor ask alms from door to door, as in the Kingdom.

CHAPTER III.

THE QUALITY OF THE SOIL.

In these parts of Brazil there are six months of summer and six months of winter; the summer months are from September to February, those of winter from March to August; so, when it is winter in the Province of Brazil, here in the Kingdom it is summer, and the days are almost of the same length as the nights, increasing and diminishing only one hour. In the winter months the prevailing winds blow from the south and southeast, in the summer from the northeast. The waters of the coast always run with the wind; thus it is impossible to sail from some of the Captaincies to others unless one wait for the monsoons when wind and water move in the same direction, because, as I have said, the winds blow six months in one direction and six in the other; hence frequently voyages are precarious, and when ships sail against the weather they run much risk, and [are obliged to] return in most cases to the port from whence they set forth. Eight days before All Saints Day, in the height of summer, a storm of south wind arises which lasts a week. Its occurrence at this period is so certain and general

that some ships wait for it to make their voyages. It is always warm in that country, almost as warm in winter as in summer; the *viração* of the prevailing wind takes place at about midday: this breeze is so fresh and cool that one no longer feels the heat, and is refreshed in body. This wind from the sea lasts till daylight; then it turns warm again by reason of the vapours of the land which still the wind. When it dawns the sky is all covered with clouds, and most mornings it rains in these regions, and the ground remains covered with mist because there are many clumps of trees, and the earth draws to itself all moisture. And, as soon as the prevailing wind dies out, a gentle wind begins to blow from inland where it arises, until the sun with its warmth in turn checks it, and the day clears up again, and remains bright and serene; then the accustomed sea breeze starts. This land breeze is very dangerous and unwholesome; and if it happen to continue several days many people die, Portuguese as well as native Indians; but it is our Lord's will that this happen rarely; aside from this evil, it is a very healthful land of good climate, where people find themselves well disposed and live many years; old folks especially have better health and appear to become young again, and for this reason some of them do not wish to return to their

native lands, fearing that thus death would come to them sooner. The air in the morning is very fresh and healthful; many people are accustomed to rise early to take advantage of it at its best. The land itself is slack and lazy; there men find themselves a little weak and their strength less than that they had in the Kingdom, on account of the heat, and the food that is used there. This applies to people who are new in the land; but in time, after they become accustomed to it, they are as lusty and strong as if this land were their native country. In this country they order pork given to sick people, because it is beneficial in any illness and harms no one; the fish also has the same property and furnishes much nourishment to the ailing. The soil is very rich and fertile, entirely covered with exceedingly high leafy trees, whose verdure persists winter and summer; this is the reason for its raining often and for not having cold weather to harm whatever the land produces. The shadow beneath these trees is dense and the undergrowth so thick that the ground never receives heat or light from the sun, but is always damp and oozing with fresh water. The drinking water of the country is very healthful and sweet; however much of it one may drink, it does not injure one's health. The most of it turns at once to perspiration and the body re-

mains free of fats and healthy. Finally, this land is so delightful and temperate that one never feels cold nor excessive heat.

CHAPTER IV.

THE FOOD-STUFFS OF THE COUNTRY.

In these parts of Brazil they neither sow wheat nor grow any other food-stuff of this Kingdom; what they eat there in place of bread is manioc flour, which is made of the root of a plant called *mandióca* which resembles *inhame* [yam]; as soon as they get it out of the ground, it is soaked in water three or four days and, after it is soaked, they crush or scrape it very fine and squeeze the juice out of it, so that it remains quite dry, because the water which comes off it is so poisonous that any person or animal who drank it would die instantly. After they have cured it thus, they put a large earthen vessel over the fire, and, as this warms up, they pour into it the *mandióca* and let it cook for a half-hour in the heat; then they take it out and it is ready to eat. However, there are two varieties of flour, one called "war-flour" and the other "fresh flour;" the war-flour is very dry and is made in a way to keep longer and not spoil; the fresh flour is whiter and more substantial; lastly, it is not so hard as the other, but does not last more than two or three days, after which time it quickly spoils: of this

mandióca they make another kind of food which is called *beijús:* they are very white and much thicker than *breas* [wafers]; the inhabitants of the country use these a great deal because they are very healthful and more easily digested than [European] flour. There is another plant that produces a root called *hypim* [aypim] of which they make cakes which resemble fresh bread in the Kingdom; and this root is also eaten roasted like sweet potatoes: any way it is cooked it is very tasty. There is also much *milho zaburro* in this land: it grows in all the Captaincies and of it they make a very white bread. There are plenty of *inhames* and sweet potatoes and other vegetables in the land. There is great abundance of shell-fish and fish along the entire coast; with these foods the inhabitants of Brazil sustain themselves without making an outlay to diminish their possessions.

CHAPTER V.

THE GAME OF THE COUNTRY.

One of the things which gives much sustenance and abundantly furnishes the inhabitants of this land of Brazil is the quantity of all sorts of game found in the forests; the native Indians kill it either with arrows or with the ingenuity of their snares and pitfalls by which they are accustomed to take the greater part of it.

There is much deer and a large quantity of wild hogs of many varieties; there is one variety of small ones which have thick, rough, coarse hair; these have the navel on the back; many of them are killed, and other large ones which have not this quality. There are many *antas* which are almost as large as cows; they graze on grass like any other cattle and their flesh has the taste of beef; the skin of this animal is very thick and tough. There are also rabbits, but they have a different kind of ears [from Portuguese rabbits], smaller and round. There are other animals larger than hares which they call *pacas* whose meat is also very savoury. There are also other animals in the land which they eat and consider the best game in the forest. They are called *tatús;*

they are about the size of rabbits and have a shell like a *cácado* [land-turtle], but divided into many jointed laminations; they closely resemble an armoured horse and have a long tail covered with the same kind of shell; their muzzle is like that of a sucking pig, and they obtrude only the head beyond the shell; their legs are short, and they live in burrows; their flesh has almost the taste of chicken; this game is highly esteemed in the land. There are also many forest fowls which the Indians kill with arrows, and many large savoury birds better than partridges. Of these and of many other varieties of game there is great abundance in Brazil.

CHAPTER VI.

OF THE FRUITS OF THE COUNTRY.

A very savoury fruit grows in the land of Brazil, more prized than any other; it grows on a humble stalk close to the ground; it has spines like thistles; its fruit grows like artichokes; it resembles pine-cones and is called pineapple. When they are ripe they have an excellent odour; they gather them at the proper time, and with a knife cut off the coarse rind and carve them in slices, and in this way they are eaten; they are better in flavour than any of the fruits which grow in the Kingdom, and everybody likes them so much that they order entire fields planted with them, resembling thistle patches; they bring many of these pineapples preserved to our Kingdom. Another fruit grows upon large trees which are not planted, but grow wild in quantities in the forest; this fruit when it is ripe is very yellow; they resemble long pear-mains [*pero repinal*] and are called cashew; they are very juicy and on the end of them, on the outside, there grows a nut the size of a chestnut, and this grows before the fruit itself; its shell is more bitter than gall; if one only touch with it the lips, the bitterness lasts a long time and causes the whole mouth to

blister; on the other hand, these nuts roasted are much more palatable than almonds; they are extremely hot by nature. There are so many of these nuts in the land that they measure them by *alqueires* [bushels].[113] They also have a fruit which they call *banana,* and in the Indian language *pacovos;* there is a great abundance of them in the country; they resemble cucumbers in form and grow on very tender trees, and these trees are not very high nor have they branches, but only very long, broad leaves; these bananas grow in bunches; some are found which have more than one hundred and fifty in the bunch, and often the weight of them is so great that it causes the trunk of the tree to break in the middle; at the proper time they gather these bunches, and after they are gathered they ripen; as soon as these trees have produced fruit they cut them down, because they do not bear after the first time, and new shoots come up from the root: this is one of the best and most palatable fruits of the country; it has a skin like that of the fig which is taken off before eating, and if one eat many of them it injures the health and produces fever in whosoever overindulges; roasted ripe, they are very healthful and they order them given to sick people; they feed the major part of the slaves of the country on this fruit, for roasted green they are almost

as good sustenance as bread. There are two varieties of this fruit, one small like borjassotes [*borcejote,* hard-rinded fig] and the other larger and much longer. The little ones have within a very strange thing; namely, when one cuts them with a knife in the middle or in any other part, one finds in them a sign like the crucifix which it entirely resembles.[114] There is another fruit called *fracazes,* which are like meddlars, and even though one eat many of them, they do not harm the health. There is a native pepper which is eaten green; it burns very much. There are many other varieties of fruit in the forest which are so plentiful that, when people have found themselves in the forest they have lived on them many days without any other sustenance. Those fruits which I describe here are the ones which the Portuguese esteem most highly, and are the best of the country. Some of the fruits of the Kingdom grow in those parts, many varieties of melons, cucumbers, many varieties of figs, pomegranates, many grape-vines which yield grapes two or three times in the year; as soon as one variety is out of season others begin to yield. And thus Brazil is never without fruit; there is an infinite variety of lemons and oranges, and these thorny trees grow very well in the land, and increase more rapidly than the others.

CHAPTER VII.

On the Condition and Customs of the Indians of the Country.

It is impossible to enumerate or to know the multitude of barbarous people which Nature has sown throughout this land of Brazil, because no one can safely travel through the *sertão,* nor travel overland without finding villages of Indians armed against all peoples; and as they are so numerous God granted that they are enemies one against the other, and that there is amongst them great hatred and discord, because otherwise the Portuguese would not be able to live in the land, nor overcome the great power of the inhabitants. There were many of these Indians on the coast near the Captaincies; the whole coast was inhabited by them when the Portuguese began to settle the country; but, because these Indians revolted against them and practised much treachery upon them, the Governours and Captains of the land overthrew them little by little, and killed many of them; the others fled to the *sertão;* thus the coast remained unpopulated by the natives, near the Captaincies; however, some Indian villages, peaceful and friendly toward the Portuguese, were left.

All the people of the coast have the same language; it lacks three letters, namely, *f*, *l* and *r*, a fact worthy of wonder because they also have neither *F*aith, *L*aw, nor *R*uler; hence they live without justice and in complete disorder. The Indians go naked without any covering whatever, the males as well as the females; they do not cover any portion of their body, but all that Nature gave them goes uncovered. They all live in villages; there may be seven or eight houses in each. These houses are built long like rope-walks; and each one of them is filled with people, each of whom has his stand on one side or the other, and the net in which he sleeps hung up there; thus they are all together, ranged in order, one after the other, and in the middle of the house there is an open aisle for passage. As I have said, there is among them no king nor justice, but in each village there is a head-man who is like a Captain, to whom they give voluntary obedience, but not through force; if this head-man dies, his son takes his place; he serves no other purpose than to go with them to war to take counsel with them as to the method they should employ in fighting, but he does not punish their wrong-doing, nor does he command them in any respect against their wills. This head-man has three or four wives; he has the greatest considera-

tion for the first one and has more respect for her than for the others; they do this as a matter of position and dignity. They do not worship anything, nor do they believe that there is in another life glory for the good nor suffering for the wicked; they all believe that after this life ends their souls die with their bodies. Thus they live like beasts without thought, without regret and without restraint. These Indians are warlike and wage great wars, one tribe against the other; they are never at peace with one another, nor can they live on friendly terms, because one tribe fights against another, many are killed, and so their hatred goes on increasing more and more [with each encounter], and they remain real enemies perpetually. The arms with which they fight are bows and arrows; whatever they aim at they hit; they are very accurate with this arm and much feared in war; they are expert in its use, and are much inclined to fight; they are very valiant and impetuous against their adversaries; and therefore it is a strange sight to witness two or three thousand naked men on opposite sides, shooting arrows at one another with shrieks and cries; all during this contest they are not still a moment, but leap from one place to another with much agility, so that the enemy can not aim at them nor shoot at any particular person: some of

the old women are accustomed to gather up the arrows on the ground and serve them while they fight. This is a very bold people which fears death but little; when they go to war, it always seems to them that victory is certain and that none of their company is to die; and when they leave they say, "We are going out to kill," without any other thought, nor do they believe that they themselves can be conquered.

They spare the life of none of their captives, but kill all and eat them, so that their wars are very perilous and should be considered seriously, because one of the reasons which have been the undoing of many Portuguese has been the great indifference with which they regarded fighting with the Indians, and the small concern which they felt for it; and so many of them have died miserably for not having prepared themselves as they should have; among them there have been disastrous deaths, and this is happening at each step in those regions. If at the time of their impetuous rush these Indians do not kill, but capture some of their enemies, they bring them alive to their villages, whether they be Portuguese or of some enemy Indian tribe. As soon as they arrive at their houses, they place a very thick rope about the neck of the captive in order that he may not flee; they hang up for him a net in which to

sleep, and give him an Indian girl, the most beautiful and honoured in the village, to sleep with him; she is also charged with guarding him, and he goes nowhere unaccompanied by her. This Indian girl is charged with providing him well with food and drink; and after they have kept him in this way five or six months, or as long as they please, they decide to kill him. They celebrate great ceremonies and feasts in those days, and prepare much wine on which to get drunk; this is made of the root of a plant called *aypim* which is first boiled; after it is cooked, some Indian virgins chew it and spit the juice into large jars, and in three or four days they drink it. On the morning of the day on which they kill the captive, they take him to bathe in a stream, if there is one near the village, with much singing and dancing; when they arrive with him in the village they tie about his waist four cords, one stretching in each direction, with three or four Indians attached to each end; in this way they lead him to the middle of the plaza, and pull so much on each of these cords that it is impossible for him to move in any direction: they leave his hands free because they enjoy seeing him defend himself with them. The man who is designated to kill him first decks his whole body with parrot feathers of many colours; this executioner

must be the most valiant and most honoured of the country. He carries in his hand a sword of very hard, heavy wood, with which they are accustomed to kill; and he comes up to the victim saying many things to him, threatening his entire posterity and his relatives: having insulted him with many injurious words, he gives him a heavy blow on the head which breaks his head in pieces and kills him on the spot. There is an old Indian woman by with a gourd in her hand who, as soon as the victim falls, approaches very quickly and puts this to his head, in order to catch the brains and blood. Finally, they cook or roast and eat every part of him, so that none of him remains. This they do more for the sake of vengeance than on account of hatred or to satisfy their appetites. After they have eaten the flesh of these enemies, they remain more confirmed in their hatred; because this injury is felt keenly, they are always desirous of taking vengeance. If the girl with whom the captive slept is pregnant, they kill the child she bears, after it is weaned; they cook it and say that that child, boy or girl, is verily their enemy, and therefore they are very desirous of eating its flesh and taking vengeance upon it. And because the mother knows the end destined for the child, often when she is pregnant she kills the child in the womb and produces abortion. It

sometimes happens that she falls so deeply in love with the captive and becomes so enamoured of him that she flees with him to his country, in order to save his life; hence there are living today some Portuguese who have thus escaped. Many Indians have saved themselves in the same manner, although some of them are so brutish that they do not wish to flee after they have been taken. Once there was an Indian already tied in the plaza to be killed, and they gave him his life; he did not desire it, but wished them to kill him, for, said he, his relatives would not consider him brave, and all of them would avoid him: hence it comes about that they do not fear death; and when that hour arrives they are imperturbable, and show no sadness in that pass. Finally, those Indians are very inhuman and cruel; no piety moves them; they live like brute beasts without the order or concord of men; they are very dissolute and given to sensuality, yielding to vice as though they lacked human reason; although they always have certain reserve, the males and females in their congress, thereby manifesting a certain sense of modesty. They all eat human flesh and consider it the best of their dishes, not that of their friends with whom they are at peace, but that of their enemies. These Indians have this quality, that whatever they eat, however small

the quantity, they must invite all present to share with them; this is the only charitable conception found among them. They eat whatever insects grow in the country, rejecting none, no matter how poisonous, except spiders. The male Indians have the custom of pulling out all their beard, and do not allow hair to grow on any part of the body except the head, and they pull it out even from the lower part of this. The females pride themselves much on their hair, and wear it braided with ribbons. The males are accustomed to wear the lips pierced and a stone placed in the hole for decoration; there are others who have the entire face full of holes, thereby appearing very ugly and disfigured; this is done to them when they are children. Some of these Indians also have the entire body painted with a certain dye, in lines of many patterns; they always paint themselves with the same designs; they do not wear these designs unless they have performed some deed of valour. Moreover, the males as well as the females are accustomed to dye themselves with the juice of a fruit which is called *genipápo;* this is green when squeezed out, and after they have placed it on their bodies and it has dried, it turns very black; however much one bathes, it can not be removed for nine days: they do all this for adornment. These Indian women

are faithful to their husbands and are very friendly with them, because adultery is not tolerated. Most of the men marry their nieces, the daughters of their brothers or sisters; these are their true wives, and the fathers of the women can not refuse their request. In these regions there are some Indian women who take an oath of chastity, and hence do not marry, or have commerce with men in any respect; nor would they consent to it, even if their refusal meant death. These give up all the functions of women and imitate the men, pursuing the functions of the latter as though they were not women; they cut their hair, wearing it in the same way as the males; they go to war with their bows and arrows, and hunt: in a word, they always go in company with the men, and each one has a woman to serve her, who provides food for her as if they two were married. The Indian men live very much at ease; they think about nothing except eating, drinking, and killing people; for this reason, they grow very fat, and when anything worries them they become very thin; if any one is vexed at anything, he eats earth; and in this way many of them die like beasts. All are prone to follow the advice of the old women; their every suggestion is acted upon, and is believed to be true; hence it occurs that many inhabitants will not

buy the old women [for slaves], so that these will not have an opportunity to cause their slaves to flee. When these Indian women give birth, their first act after the birth is to wash themselves in a river, after which they are just as lusty as if they had not given birth. Instead of the woman, her husband remains in his hammock, and is visited and treated as though he were the one who had given birth. When one of these Indians dies, they are accustomed to bury him in a hole seated upon his feet, with the net in which he slept at his back, and then for the first few days they place something to eat over the grave. There are many other bestialities practised among these Indians which I shall not describe, for my intention was not to be lengthy, but to treat this entire subject briefly.

ABOUT TRADE.

These Indians have no possessions, nor do they try to acquire them like other people; they covet only a few articles which come from this Kingdom; namely, shirts, jerkins, iron tools, and other things; these they value highly and earnestly desire to obtain from the Portuguese: in exchange for these, they used to sell one another; the Portuguese used to obtain many of them by purchase, and used to seize as many as they

wanted, without hindrance; but now seizure and purchase are no longer accomplished as they used to be, for, after the Fathers of the Company came to these regions, they took in their hands this business, and forbade the Portuguese making raids along the coast; they [the Fathers] heavily charged the consciences [of the Portuguese] with the unjust seizure of Indians, and the causing of unjust wars; hence the Fathers commanded and obtained from the Captains of the country that slave trading [with the Indians] should cease, and that no Portuguese should go to the villages without the Captain's permission. And all slaves which today come from the *sertão,* or from the other Captaincies, are first taken to the custom-house where they are examined and questioned: who sold them, how they were purchased; because no one has the right to sell them except their parents, or their captors in a just war; and those who are found to be wrongfully acquired are set at liberty: in this way, all Indians purchased today are legally acquired, and the inhabitants of the land are not failing on this account to increase their possessions.

CHAPTER VIII.

THE WILD BEASTS OF THE COUNTRY.

It does not seem inappropriate to me in this summary to discuss somewhat the wild animals that grow in these regions; for everything [imaginable] exists in this country; nevertheless this means only that there is a great difference and variety of animals in different parts of the country. There are in these parts many very wild and poisonous animals, principally snakes of many species and different names. Some of them are so enormous that they can swallow a whole deer; it is affirmed, too, that this snake has the following property, that, after having eaten, it bursts at the belly, and all the flesh of its body rots, nothing remaining in healthy condition except the backbone, the head, and the point of the tail; and, after it has remained for a time in this condition, little by little the flesh begins to grow again, until it is covered anew with flesh, as completely as before: the above process many Indians have seen and witnessed; in their language this snake is called *giboyossu*.[115] There are others of a different variety, much larger and more poisonous; they are so exceedingly large that scarcely

could seventeen Indians lift one of them which they killed by the seashore near the Portuguese [settlements]; this snake is called *sucuriju.* Another variety of them which they call *boiteninga* has on the point of its tail a thing which sounds very much like a rattle; and wherever this snake goes, it always makes this noise; it is one of the fiercest serpents of the land. There is another one which is called *hebijares;* it has two mouths, one in its head and the other in its tail, and it bites with both: this snake is white and very short; most of the time it is under ground; it is the most poisonous of all; whoever is bitten by it can not live many hours; nor will any person bitten by the others live more than twenty-four hours. There is another kind which have no teeth and do not bite; these are not poisonous, nor are they very large; they are called *japaranas.* Some men affirm, moreover, that they have seen serpents in this land with very large wings, and frightful, but they are rarely found. There are many large alligators in the rivers of fresh water and in the thickets; their testicles smell better than musk, and whatever cloth is touched by them retains the odour for many days. The fiercest and most harmful of the beasts in the land are tigers; these animals are about the size of a heifer; they go to the cattle corrals of the inhabi-

tants and kill many cattle, and they are so fierce and strong that they can strike a young cow or steer a blow with their paw, and dash its brains out, and carry it off to the forest. Inland, sometimes, they kill and eat the Indians when they are famished; they climb trees like cats; there they wait for game to pass beneath them and pounce upon it; and in this way nothing can escape them: the inhabitants of the country kill some of them in snares.

The entire land of Brazil is overrun with ants, large and small; they do some damage to the grape-vines of the inhabitants and to the orange trees in their orchards; and if it were not for these ants there would perhaps be many vineyards in Brazil; although they are of small necessity, because so much wine is exported from the Kingdom that this country is always well provided with wine.

There is also an infinite number of mosquitoes, principally along the river banks, among a variety of trees which are called *mangu* [mangrove]; no one can endure them; in the forest, when there is no *viração,* they are very plentiful and torment people excessively. There is also a variety of rats which carry their young hanging on their belly; thus attached, they grow until they are large. There are numerous monkeys of

many varieties, as is already known. As soon as the female monkeys give birth, the young ones fasten themselves to their backs, and always go astride their mothers until they are well grown; if the mothers are pursued and killed, the young do not wish to let go of them. There are also many seals and *capivaras* [water-hogs] which grow in the ocean and on the land. Many other animals grow inland in these regions, of which it will be impossible to know or write, so great is their number; for, the land being very large, God has created in it many kinds and forms of creatures.

CHAPTER IX.

OF THE COUNTRY CERTAIN MEN OF THE CAPTAINCY OF PORTO SEGURO WENT TO DISCOVER AND WHAT THEY FOUND IN IT.

Inasmuch as it was my intention to treat in this summary only of those things which are common to the coast of Brazil by which all the inhabitants of the country benefit, it seems to me necessary and fitting, in justice to the country, to indicate also in this chapter the wealth of metals which, they affirm, exist inland, all of this having been proven by the persons who found and examined them by exploration; and this is the manner in which the discovery took place:

Certain Indians arrived in the Captaincy of Porto Seguro, from the *sertão,* giving news of the existence of green stones in a mountain range many leagues inland; and they brought some with them as samples; they were emeralds, but not of very great value: the Indians themselves said that they were plentiful, and that this mountain range was beautiful and resplendent. As soon as the inhabitants of this Captaincy were notified of the fact, fifty or sixty Portuguese made

ready, with native Indians, and left for the *sertão* inland, with the determination of attaining the mountain chain where the stones were. There went as Captain of this band one Martim Carvalho,[116] who now dwells in Bahía de Todos los Santos; they went inland some two hundred and twenty leagues, where most of the mountains they found and observed were of very fine crystal; the entire land was very rugged, and there were many other mountains of blue earth in which they [Indians] assured them there was much gold, because * * *,[117] between two mountains: in this way they came upon a river which flowed at the foot of one of them; in it they found among the grains of sand some little yellow grains which the men, upon biting them, found soft; but they could not be disintegrated. Finally, all agreed that these grains were gold, nor could it be any other metal, since gold, wherever it is found, occurs in this manner. They gathered in the sand on the river bank a handful of these grains which they found very heavy, which was also a proof that it was gold; but they could not make the test, because this was desert country where for many days they suffered great hunger; they had nothing to eat except grass, and a snake which they had killed. They went on, determined, upon their return, to go again into this country, provided

with food, in order to try to explore the mountain from which this gold was washed down to the river bank. They found in the forests a great quantity of *canafistula;*[118] and on this journey they found other metals which they did not know; nor could they delay, on account of the wars the Indians raised against them. Some Indians gave them news; according to their report, there might be about one hundred leagues to the mountain of green stones which they were seeking, and it was not very far from there to Peru. Finally, on account of the enemies whom they feared, and on account of the people who were sick, they turned back again in canoes down a river which is called Cricaré; there, in a rapid, was lost one canoe, in which were the grains of gold that they were bringing back as samples.

They spent eight months on this trip, and, completely worn out, they returned again to the Captaincy of Porto Seguro.

Those who survived this experience affirm that there is much gold in those regions, according to the signs and samples which they found, and that if people properly prepared should return thither with all necessary equipment, taking with them experts in this line, they would discover in that land great mines.

I wished to write more minutely about the peculiarities of this Province of Brazil; but, in order to satisfy everybody with brevity, I have guarded against being prolix; for the praises of the land demand another book, more copious and of greater size, in which could be explained in detail the excellence and diversity of things to be found there, for the relief and profit of men who go there to live. Inasmuch as the happiness and increase of this Province consists in being populated with many people, there need be no poor people in the Kingdom; for these poor people should, with the assistance of Your Highness, go to live in these parts where all men live in plenty, and free from the hardships suffered in the Kingdom. Thus may it please God that this land of Nova Lusitania shall flourish; and may it contribute to the increase of the crown of the Kingdom; and may the Kingdom be envied by others; for we shall not covet other peoples' lands, inasmuch as our own promises such richness and prosperity to those who go out to it for their own good.

Notes

Notes

[1] The XVI century name for the Malaccan Peninsula.

[2] Achem was a king of one of the tribes in the Malaccan Peninsula.

[3] Refers to the attempt of the Spaniards to settle in Santa Catarina, near the mouth of the La Plata, and of the French to settle in Rio de Janeiro, Pernambuco, and other places along the coast.

[4] Dom Manuel the Fortunate reigned in Portugal 1495-1521.

[5] Pedro Alvarez Cabral, or Pedralvarez Cabral, or more correctly, Pedro Alvares de Gouvêa, is supposed to have been born in 1467; he died in 1526. He came of an old and distinguished family of the lesser nobility. The castle of Belmonte had been in the possession of the Cabrals since about 1400, and here Pedro Alvarez was born of Fernão Cabral and Izabel de Gouvêa. He was a second son. Save of his trip to India, very little is known of his life.

"There is perhaps no distinguished discoverer regarding whose life, apart from his discoveries, we know so little as we do regarding the life of Pedralvarez Cabral. We know only that he was the son of an important judicial functionary, that he was one of a somewhat large family—there were four sons besides Pedralvarez, and two daughters—that his wife Izabel was a member of a noble family, and that his wife, two sons and one daughter, or two daughters, survived him." James Roxburgh McClymont—*Pedralvarez Cabral, his progenitors, his life, and his voyage to America and India.* London, 1914.

The Brazilian historian Adolfo Varnhagen, Visconde de Porto Seguro, discovered his tomb, a slab of marble thirteen palms long and half as wide, in the sacristy of the Convento da Graça, Santarem. On it was the following inscription in Gothic characters:

"Aquy Jaz Pedralvarez Cabral e dona Isabel de Castro sua molher, cuja he esta capella he de todos seus Erdeyros aquall, depois da morte de seu marydo foi camareira mor da infante dona Marya fylha de el rey dõ João nosso sñor he terceiro deste nome."

[6] There was probably more interest and pomp in the departure of the fleet commanded by Cabral than in that of any fleet which had so far sailed on a voyage of exploration. The remarkable accounts of India brought back by Da Gama in the preceding year were accountable for the vast preparations for this expedition. Both João de Barros, in his *Asia,* and Damião de Goes, in his *Chronicle of King Emanuel,* give a detailed account of the ceremonies which took place at Belem on the day before the departure of the fleet and the day of its departure, presided over by the King of Portugal and the Bishop of Lisbon. After an open-air mass at which the Bishop of Lisbon officiated, the banner of the Order of Christ was blessed and raised and presented by the King himself to Pedro Alvarez Cabral. On the ninth of March, the day of sailing, nearly the entire population of Lisbon assembled on the shores to bid farewell to the fleet of thirteen vessels, a remarkably large fleet for the period. The names of the commanders as recorded by de Barros are: Pedro Alvarez Cabral, in command; Sancho de Thoar, second in command; Simon de Miranda; Ires Gomez da Silva; Vasco de Athaide; Pero de

Athaide nicknamed Inferno; Nicholão Coelho, who had made the trip to India with Vasco da Gama; Bartholomeu Diaz, who discovered the Cabo de Boa Esperança; Pero Diaz, his brother; Nuno Leitão; Gaspar de Lemos; Luis Pires; Simon de Pina. McClymont suggests that, as several of the Chroniclers give other names of commanders as well as those mentioned above, one must accept all, which would bring the number of vessels up to seventeen.

The early authorities are not entirely agreed as to whether the fleet became separated on account of the storm or otherwise. João de Barros, Damião de Goes and others affirm that the separation of the fleet was due to a storm. Antonio Galvão, in his *Treatise on the Routes to India,* says that one of the ships lost its way, and Pero Vaz de Caminha, secretary to the fleet, and an eye-witness to the events, states definitely (Letter of Vaz Caminha. *Alguns Documentos do Archivo Nacional da Torre do Tombo ácerca das Navegações e Conquistas Portuguezas.* Lisbon, 1892.) that "Vasco d'Athaide with his ship became lost from the fleet, although there was no heavy weather nor any opposing wind." Pedro Alvarez Cabral tried to find the ship, but unsuccessfully. Athaide eventually returned safely to Lisbon.

[7] In accordance with the opinion of cosmographers, mariners were ordered to avoid the shoals and calms of the north African coast, by sailing well out to sea, proceeding due south to the latitude of their destination, and then sailing east until they reached the African coast. This emphasizes the fortuitous circumstances under which the discovery of Brazil was made.

[8] This cape was originally known as Cabo dos Tormentos. It was first passed by Bartholomeu Diaz in 1487; he was in command of one of Cabral's vessels on this expedition, and was lost when his vessel foundered in a storm before reaching the Cabo de Boa Esperança.

[9] "On Easter Sunday in the morning the captain determined to hear mass and a sermon in that island, and he ordered all the captains that they take their stations in the boats and follow him, and this was done. He ordered them to prepare an awning on the island, and under it to erect a well appointed altar; and there before all of us he ordered high mass to be celebrated. Father Frei Amrique (Enrique) was the celebrant assisted by all the other Fathers and priests who were there; and that mass, according to my opinion, was heard by everybody with much pleasure and devotion. The captain had with him there the banner of Christ with which he left Belem, and which throughout the service stood erect on the side of the Evangel. When mass was over, the Father took off his vestments and mounted in a high pulpit, and we all knelt upon the sand; and he preached to us a solemn and profitable sermon on the history of the Evangel; at the end of it he spoke of how our coming and how the finding of this land coincided with the Sign of the Cross under whose auspices we had come, which seemed to me very fitting and created much devotion." (Vaz Caminha's Letter. Op. cit., p. 108.)

[10] Vaz Caminha relates (Letter of Vaz Caminha. Op. cit., p. 108) that after mass Cabral summoned a council of his captains at which Vaz Caminha attended

as official secretary to the expedition. Here Cabral proposed to send back the provision ship under Gaspar de Lemos with an account of the land discovered, so that the King might send a new expedition to explore that land further. In this proposal all the captains concurred.

[11] Coelho and Vespucci in 1501. Vespucci again in 1502. It is sometimes asserted that Christovão Jaques was sent in 1503. Fernão de Noronha in 1504 and 1506. Affonso d'Albuquerque in 1503, Tristão d'Acunha in 1505, and Francisco d'Almeida in 1506, all three on their way to India.

[12] Most authorities are agreed that the discovery of Brazil took place on the 22nd of April. According to Vaz Caminha's account (Letter of Vaz Caminha. Op. cit., p. 108), the expedition remained about ten days on the Brazilian coast. Rohan (Henrique de Beaurepaire Rohan. *Breve Discussão Chronologica acerca da Descoberta do Brazil.* In *Instituto Brazileiro,* vol. XXXIII, pt. iii. p. 230) has attempted to harmonize the date given by Vaz Caminha in his letter with the story of the origin of the name, by suggesting that the error occurred when the calendar system was changed from the Julian to the Gregorian, making a difference of ten days and some hours. This change, however, did not take place until 1582, which would be too late to account for the statement made by Magalhães.

[13] The Order of Christ was created in Portugal in 1319 to take over the possessions of the Order of Knight Templars which had been dissolved in that year. The head of this ancient organization wielded vast power, and gradually the office fell into the hands

of the higher nobility. Prince Henry the Navigator, brother of the King of Portugal, became Grand Master, and during his administration the Order reached the highest point of its power. He received from the Pope confirmation in his office and suzerainty over the heathen peoples in all lands he had discovered or should in the future discover. One of the objects of the Order was to carry Christianity among the heathen peoples, and for this purpose a tax of ten per cent was levied on all revenues derived from the new lands. This ten per cent was to pay the expenses of maintaining the cult among Christians and to extend it among the aborigines in Portugal's new possessions. Upon the death of Henry the Navigator, the Grand Mastership passed to his brother the King, and shortly thereafter the Pope made the King of Portugal, João II, his successor, the hereditary Grand Master of the Order. It is important to bear this fact in mind in studying early Brazilian history, for most of the acts of the King of Portugal in regard to Brazilian colonial affairs were performed, not as of the King, but as of the Grand Master of the Order of Christ.

[14] The evolution of the name of the country now known as Brazil is very interesting. Amerigo Vespucci made three voyages along the coast from the Equator southward, and his fame as an explorer of those regions suggested to Waldseemüller (Hylocomilus) that the continent should be named America after him.

Both Vaz Caminha and João Physico, eye-witnesses to the discovery in 1500 by Cabral, called the land, now known as Brazil, *Vera Cruz,* a fact which has led some writers to suggest that *Sancta Cruz* was

originally the name of a factory established near Porto Seguro in 1503, and that this name was applied soon thereafter to the whole province. In early French accounts the country was known as *Terre du Brésil* or *Terre des Papagaies,* and the hispanic forms of these two denominations occur very early. In the Ruysch Map of 1508 the land is called *Terram Bresiliam.* Among the Portuguese, however, the name of *Provincia da Sancta Cruz* persisted through centuries, and even today a Portuguese will understand if you talk to him of the *Terra da Sancta Cruz.*

The history of the word "brazil" is no less interesting, as will be seen upon reading the following note kindly written for me by Professor Leo Wiener of Harvard University:

HISTORY OF THE WORD *BRAZIL*

In a letter to Rusticus Monachus, ascribed to Jerome, but which is unquestionably an VIII. century forgery (See L. Wiener, *Contributions toward a History of Arabico-Gothic Culture,* vol. IV. p. 160 f.), there occurs the following passage: "Those who navigate the Red Sea, in which we wish the true Pharao be submerged with all his army, with many difficulties and perils arrive at the city of Axuma. On both shores there are nomad people, nay, the most ferocious beasts live there. Always prepared, always in arms, they carry with them a year's supply of food. Everything is full of hidden rocks and difficult shoals, so that the watch and guide, sitting in the crow's nest of the mast, directs the steering and maneuvering of the ship. It is a lucky voyage, if after six months they can reach port at the above-said city, where the ocean begins to

open up, over which one can scarcely in a year reach India and the Ganges River (which Holy Writ calls Phison), which glows about the whole land of Evila, and is said in its stream to bring down all kinds of pigments. Here the carbuncle and emerald are born, and the shining pearls, for which the ambition of noble women is eager, and there are golden mountains, which it is impossible for men to reach, on account of the griffins and dragons, and monsters of enormous size, in order that we may learn what watchmen avarice possesses." (Migne, *Patrologia latina,* vol. XXII, col. 1073f.)

Here the River of Paradise is placed in India, that can be reached by the Ocean which surrounds the earth, and this region produces the emerald and the carbuncle. An uncertain poet, of about the same time, similarly describes Paradise, "where a stream of pure water flows through the buildings, which with its liquid waters irrigates the famous gardens and cuts them into four parts. Rich Phison floods it with its auriferous waves, and from its rough abyss brings forth the famous gems, one of which is called *prasinus,* the other *carbunculus ardens.*" (ibid., vol. II, col. 1099.) The story is the same as in Jerome, but here the emerald is called *prasinus,* while the carbuncle is denominated "burning."

Here we meet for the first time with the *prasinus* as a gem, for in Pliny the *prasium* is a cheap kind of green stone. The Greek *prasion* means "leek," and apparently emphasizes its greenness, since *prasinos, prasios* generally refers to the deep-green colour of many plants, but we have two very ancient references to a very different hue. Plato, in the *Timaeus,* says

that auburn with black produces *prasion* (XXX. In R. D. Archer-Hind's *The Timaeus of Plato,* London 1888, p. 253), while Democritus, in a fragment, says that *prasinon* arises from purple and woad, or from green and purple (III. 38). Indeed the emerald is not only green, but in the proper light shows a purple or red scintillation, and it is apparently this that the ancient Greeks had in mind when they used the words *prasinon* or *prasion.*

A confusion of the emerald with the carbuncle, with which it is associated in the reference to Paradise, is apparently of an extremely early origin, for the old words for emerald, Greek *smaragdos,* Sanskrit *marakata.* Hebrew *bārqat,* all go back to a root represented in Hebrew by *bāraq* "to shine, burn," while Hebrew *nopek* "carbuncle" is similarly derived from a root *nāpak,* "to shine, burn." It is also, no doubt, a borrowing from the Semitic *baraq* that is represented in Coptic *mersh, frēsh, pērsh* "yellow, red," for which there seems to be no Egyptian antecedent. The Arabic itself shows the evolution from "green" to "fiery red" in a root which is borrowed from or related to the Greek *prasion.*

The usual "green" root in the Semitic and Hamitic languages, including Egyptian, is *waraq,* to which unquestionably is related Latin *vireo, viridis,* etc. But in Arabic, and only there, there arises a root *waras,* in which the changes of meaning may be easily observed. Here *warasa* means "it became green," but *wars* is "a certain plant of a yellow colour, resembling sesame, with which one dyes, and of which is made a liniment called *gomrah* for the face, existing in El-Yemen, and nowhere else, being there sown," and Avi-

cenna says that it is "a certain thing of intensely red colour, resembling powdered saffron, brought from El-Yemen, and said to be scraped or rubbed off, or to fall off, from its trees." In the early translation of Avicenna into Latin, the Latinized form of this word is *vres;* in Bellon's translation (A. A. Bellunensis, *Avicennae Liber Canonis,* Venetiis 1582, p. 132), it is written *gures.* In the *Serapion,* an Arabic work on medical plants, which was early translated into Latin, and was later, in 1497, printed at Venice, this Arabic term is written as *virz* (P. Guigues, *Les noms arabes dans Sérapion,* Paris 1905, p. 114). The plant from which the dye was derived has been identified as the *Mermecylon tinctorium.*

We have already passed over from the green and red stones to the red dye, but we must retrace our steps, and once more emphasize the confusion of *prasion* and *carbunculus ardens,* which led in a tenth century gloss to the equation *brasas carbones* (G. Goetz, *Corpus glossariorum latinorum,* Lipsiae 1892, vol. III., p. 598). This is found in a list of medical terms, and so, no doubt, arose from the medical use of Arabic *vres,* which Avicenna described as of an intensely red colour. This, again, gave rise, chiefly in the Romance languages, to words for "a burning coal," hence French *braise,* Spanish *braza,* Italian *bragia, brascia* "burning coal," etc. But soon a more important use for the Arabic and Greek words for "red" represented itself in the ever-growing trade in logwood imported from Asia, which took the place of the *Mermecylon tinctorium.* Already in the eighth century the Arabic *baqqam,* the name of the sappanwood (See L. Wiener, *Contributions toward a History of Arabico-Gothic*

Culture, vol. I, p. xxxff.), was applied to a variety of imported timber and found its way into Gothic as *bagms,* into German as *Baum,* into Anglo-Saxon as *beám,* originally "hard wood in log form." As the main colour produced by the sappanwood was the already popular Greek *prasion, prasinon,* Latin *prasinum,* Arabic *warsī,* which in the Latinized form became *virz* or *vres,* it is no wonder that we early find it as Italian *verzino,* French *brasil,* etc., as the denomination of sappanwood or similar imported plant dyes.

Unfortunately the data for the history of dyes are exceedingly scanty, and only mere guesses are possible here. Pegoloti, writing in the first half of the fourteenth century, speaks of *domestic, wild,* and *colombino* brazil-wood, and in another place of *colomni, ameri,* and *seni,* in order of their value. It has been shown that *colombino, colomni* is identical with *coilumin* of Marco Polo and refers to Kaulam in India, where the sappanwood grows, but nothing definite has been ascertained in regard to the last two. (H. Yule, *The Book of Ser Marco Polo, the Venetian, Concerning the Kingdoms and Marvels of the East,* London, 1871, vol. II., p. 315.) They are, however, much older than Marco Polo's time, for *brazile domesticum, silvaticum* is already recorded in the twelfth century. (A. Schaube, *Handelsgeschichte der romanischen Völker des Mittelmeergebiets bis zum Ende der Kreuzzüge,* München und Berlin 1906, pp. 157, 164.) It is likely that one of these is, or both are, a different dye stuff from the logwood.

In 1402 Bethencourt first landed in the Canary Islands. On Lancerote "the master and crew of the bark were moreover very anxious to secure some of

the produce of these parts, which would bring them great profit in Castile, such as skins, fat, *orchil* (*oursolle*), (which is very valuable, and is used for dyeing), dates, dragon's blood, and many other things" (R. H. Major, *The Canarian, or, Book of the Conquest and Conversion of the Canarians in the Year 1402,* London 1872, p. 64), and "*orchil* (*oursolle*) grows here, and a large and profitable trade is carried on in it." (*ibid.,* p. 139.) In Fortaventura he saw a plant "which is very valuable, called *orchil* (*oursolle*). It is used for dyeing cloth and other things, and is the best plant for that purpose that is known anywhere; and if only this island be once conquered and brought into the Christian faith, this plant will prove of great value to the lord of the country." (*ibid.,* p. 134f.) This *orchil* is scientifically called *Lichen roccella* and grows abundantly in Madeira, in the Canaries, but especially in the Azores. It is a greenish grey lichen which grows on rocks and walls, and produces beautiful violet and purple colours. (G. Gravier, *Le Canarien, livre de la conquête et conversion des Canaries (1402-1422) par Jean de Bethencourt,* Rouen 1874, p. 57.) There can be little doubt that Bethencourt here uses a derivative of *vres,* read as *ures,* employing the Arabic term for the dye, which in Italian produced *verzino.* It is only since Bethencourt's time that the word found its way into the Romance languages as French *orseille,* Spanish *orchilla,* Portuguese *orzilha, orzelha,* Italian *orcigla,* as the designation of the lichen.

The Canary Islands were known to the Genoese in the XIII. century, but in their region the Fortunate Islands had been placed since dim antiquity and may have been known long before their settlement by the

Genoese. The Arabs obtained their story of these isles from the Romans and named them *Fortunans* (A. Millares, *Historia general de las Islas Canarias,* Las Palmas 1893, vol. II, p. 21), which is obviously the Latin *Fortunatus* written in Arabic, where *t* and *n* differ from each other by a dot. But the Arabs also translated this word "happy" into their own language and called them *sa'īda,* which without the vowel signs would read *sīda.* This led to the confusion with Spanish and Catalan *ciudad* "city," wherefore, on Behaim's Globe Antillia appears as the *Septe Cidade* (*ibid.,* p. 16), "The Seven Cities," which, as is well known, later led the Spaniards to look for the seven cities in the west of North America. (J. Mees, *Histoire de la découverte des Îles Açores et de l'origine de leur dénomination d'Îles Flamandes,* Gand 1901, p. 30.) The importance of this lies in the fact that ancient stories of a western world passed through an Arabic medium, before they later led to the infusion of further Arabic stories in the discovery of America. Thus, for example, the story of the remora, which, as was shown, evolved from the cormorant story, and a sea-calf story through an Arabic source (L. Wiener, *Once more the Sucking-Fish,* in *The American Naturalist,* vol. LV, p. 165ff.) is based on the fact that one of the islands of the Azores is in the Catalan Map of 1375 given as "Insola de *Corvi Marini,*" while an Italian map has *Vechi marini* "sea-calves," and this, passing through an Arabic source, caused Columbus to indulge in the remora story. Indeed, XIV. century Catalan Maps read in this place *rays marnos* (*ibid.,* p. 80), apparently "marine rays," that is, fishes which are, no doubt, a corruption of the *reves* used later by

Columbus for the remora. This shows that Columbus or his friends concocted the story of the remora from the Catalan Maps, a fact which is again brought out by the name *Islabella* of the West Indies, which is merely a repetition of the *Illabela* of the Azores in the Catalan Maps.

Similarly the *Insulae Purpureae* "Purple Islands" of Pliny, who gives them as belonging to the Canaries, led the Arabs to translate this by "Islands of a material from which purple was made," namely "Islands of *Wars*," and this produced the *Brazil, Brasil, Brazi, Braçir* of the XIV. and XV. century maps, somewhere in the region of the Azores. It is doubtful whether the *Insulae Purpureae* of Pliny are genuine, since so much of this author is interpolated. Most likely this is already a Christian myth, based on the classical myth of the Island of the Blessed. This is proved to be the case from the inscription on the Catalan Maps of 1375, which reads as follows: "The Fortunate Isles are situated in the Great Sea, to the left, touching the border of the West; they are not far out to sea. Isidore says so in his XV. book: 'These isles are called Fortunate, because they abound in everything good, corn, fruits, and trees. The pagans thought that there was Paradise, because of the gentle warmth of the sun and the fertility of the earth.' Isidore also says that the trees grow there at least one hundred and forty feet high, and bear much fruit and have many birds. One finds there honey and milk, especially on Goat Isle, so called from the multitude of goats found there."

This makes it clear that at first the western islands were supposed to contain Paradise and this was confused with India, wherefore the Catalan Maps con-

tinue the above account by saying: "The pagans of India believe that their souls, after death, inhabit those isles, and continue to live there eternally on the perfume of these fruits. They believe that it is their Paradise, but, to tell the truth, this is a fable." (J. A. C. Buchon et J. Tastu, *Notice d'un atlas en langue catalane,* in *Notices et extraits des manuscrits de la bibliothèque du roi et autres bibliothèques,* Paris 1841, p. 67f.) That this, too, went through an Arabic source is shown by the fact that the Canary Islands were known to the Arabs as *Gezair el Khaledat* "islands of eternity." (A. Millares, *op. cit.,* p. 30f.) But, in Paradise was the *prasinus* "the purple stone," and this led to the "Purple Isles," and when the purple was generally connected with the dye plant producing purple actually found there, the name of the dye stuff was naturally attached to one of these western isles.

* * *

Joaquim Caetano da Silva (*Instituto Brazileiro,* Vol. 29, pt. 2, p. 5) has pointed out the early use of the word *brazil* in its Italian, French, or Spanish form, and variations from the year 1151, on. It is frequently found in the commercial documents of the Middle Ages with countless variations, such as *berzi, berzil, bersilicum, brisil, brisilh, brizilien, brisilicum, brisilians, brisolum.* The Italian forms would follow these with the initial letter changed to *v* instead of *b.*

[15] The mention of João de Barros as a source gives the opportunity to point out that there is scarcely a statement made by Pero de Magalhães which has not been made at an earlier date by other travellers in Brazil. It is often difficult to realize that Magalhães speaks as one who has been to Brazil, although the dedication preceding the *Tratado* makes it quite clear

that he visited that country. Often the similarity of his text to the text of the letters of the Jesuits, or to the text of João de Barros, is striking.

[16] There is an interesting letter in existence written by Diego Nunes, a Portuguese in the service of one of the Peruvian *conquistadores*. It is dated 1538, and in it he requests the King of Portugal to send out settlers from the Algarbe to establish a colony in the region which he calls Machifalo. He tells how he had gone into that region and found it suitable for settlement, and tells the King how many men and horsemen and how much ammunition would be required to establish a colony. Nunes probably was in the company of Captain Gonsalo Dias de Pineda, who was sent by his chief, Sebastian de Velalcazar, to explore the country of the Quijos and Canelos, toward the mouth of the Rio Magdalena, in 1536. His report to Velalcazar of the riches of the country inspired Gonsalo Pizarro to attempt an exploration in 1539 in the same region, the result of which was Orellana's voyage down the Amazon in 1541.

[17] The early accounts of travellers in Brazil abound in references to the healthfulness of the Brazilian climate, but this seems to be mere propaganda. As a matter of fact, the letters of the Jesuit Fathers indicate that they suffered a great many hardships due to illness. One must bear in mind that the tenor of the first accounts was to inspire people to seek Brazil. Cardim (*Narrativo Espistolar*), however, as late as 1590, relates that in São Paulo he saw four men whose combined ages totaled 500 years. This would accord with the statement that Pigafetta makes but which he gives at second hand; namely, that there

are many who are 125 years old, and some who reach the age of 140 years. The *Neue Zeitung* also states that many of the inhabitants of Brazil attained the age of 140 years. The probability is that the older Indians from whom they had information regarding their age figured by generations rather than by actual years, and the Spaniards in calculating did not consider the earlier maturity of the Indians. We also have statements from the earlier travellers that the Brazilians could not count above ten. Moreover, aborigines of all countries have the appearance of great age by the time they have reached seventy. These facts, no doubt, account for the exaggerated statements made by some observers.

Not every one of the travellers to Brazil was so pleased with the climate. Luis Ramires (Letter of Luis Ramires. *Instituto Brazileiro*. Vol. XV, p. 14), speaking of a point on the coast near São Vicente where he and his men had remained thirteen months and a half to build a ship, relates that nearly all his people fell ill before the ship was completed, and the illness was so sudden that many fell on the spot, a few of his men died, and nearly all were sick, either while in port or after they had left.

[18] *Viração* is a word derived from the verb *virar*, to turn, as does a weather-vane, and is applied to the daily winds which in Brazil blow from sea to land in daytime, and in the opposite direction at night and in the early morning.

[19] *Sertão* means the wooded back-lying interior of a region. In Brazil, in these days, it means the central portion of the country within the rim of mountains which parallel the coast.

[20] This is the true significance of the name, first applied by Orellana because he had fought with women in the upper part of the river when he made his voyage of discovery in 1541.

[21] Maranhão is an old name for the Amazon. In Magalhães' description, he apparently refers to the southern mouth of the Amazon, which flows south of the island of Marajó into the sea.

[22] I have not been able to identify the voyage. It may have been a ship from the expedition sent out by João de Barros and Ayres da Cunha. Or Duarte Coelho may have sent out some one to explore. Or, again, it may have been an expedition under Antonio Cardoso de Barros, one of the original captains.

[23] This lake and the inhabitants are described in the last chapter. It was while seeking permission to explore this inland country up the river São Francisco that Gabriel Soares de Sousa spent several years in Madrid and wrote his *Tratado Descriptivo do Brazil.*

[24] Asunción was founded by Juan de Salazar y Espinosa under orders from Pedro de Mendoza, Governour of the Province of Paraguay, in 1536.

[25] It was generally believed in the XVI century that there was a large lake in the interior of the country, from which several rivers flowed in various directions. The elimination of this lake from the maps did not take place until after 1700. The origin of this belief was probably due to the fact that in the rainy seasons the rivers in the interior of Brazil overflowed. Many early travellers relate coming upon vast expanses of water due to these overflows. Federmann in his Journey to the Oronoco (Niclaus Federmann—

Indianische Historia. Hagenau, 1557) describes what he thought was the southern sea when he looked from an eminence across the Oronoco River and could not see the other bank. He adds, however, that the day was hazy.

[26] The following incomplete table is compiled from notes collected for my third volume, which have not yet been finally corrected. The most interesting thing to note is the apparent injustice of the grants if one judges by the area. The King surely desired that Martim Affonso should profit handsomely from his gift, but, actually, the territory he received was one of the smallest allotted. Undoubtedly this unfairness came from the fact that there were very few data regarding the geography of the country and from the fact that the Line of Demarcation had not been located.

[27] The Line of Demarcation has had an interesting history. Upon the return of Columbus from the New World after his first voyage, Ferdinand and Isabella requested of the Pope the suzerainty of the new lands just discovered. The Pope, Alexander VI, a Spaniard and supposedly friendly to the Spanish King, acceded and decreed the famous Bull of 1493, dividing the world into two zones by a line drawn from Pole to Pole one hundred leagues west of the Azores and Cape Verde Islands. His right to do so was facetiously questioned by the French King, Francis I, who when informed of the decree asked some one to show him Adam's will. The Pope's right to grant suzerainty over all lands not ruled by Christian princes was not universally accepted among the contemporaries, even by high churchmen. But, having obtained the Pope's sanction, King Ferdinand was satisfied.

THE ORIGINAL GRANTS OF LAND IN BRAZIL

Name of Grantee	Name of Province	Date of Grant	Date of Foral	Extent of Coast Line Leagues	Area Square Leagues
Pero Lopes de Sousa	Santo Amaro	Sept. 1, 1534	Oct. 6, 1534	40	10,500*
Martim Affonso de Sousa	São Vicente	Sept. 28, 1534	Oct. 6, 1534	45	4,000*
Pero Lopes de Sousa		Sept. 1, 1534	Oct. 6, 1534	10	
Martim Affonso de Sousa		Sept. 1, 1534	Oct. 6, 1534	55	
Pedro de Goes	Parahyba do Sul or Goytacases	Jan. 28, 1536	Feb. 29, 1536	30	4,500
Vasco Fernandes Coutinho	Espirito Santo	June 1, 1534	Oct. 7, 1534	55	9,000
Pero do Campo Tourinho	Porto Seguro	May 27, 1534	Sept. 23, 1534	50	10,000
Jorge de Figueiredo Correia	Ilheos	July 26, 1534	March 11, 1535	50	11,000
Francisco Pereira Coutinho	Bahía de todos os Santos	April 5, 1534	Aug. 26, 1534		12,500
Duarte Coelho	Pernambuco	April 10, 1534	Oct. 24, 1534	60	18,000
Pero Lopes de Sousa	Itamaracá			30	
João de Barros and Ayres da Cunha	Maranhão			100	22,000*
Cardoso de Barros	Ceara			40	
Fernão Alvares de Andrade				75	4,200
João de Barros and Ayres da Cunha				50	

*Includes the land in all their grants.

Almost immediately King John II. of Portugal protested. His protest has given rise to much discussion as to whether the Portuguese had made prior discoveries in the New World. At any rate, the new decree of the Pope was in violation of the older decrees of Popes Nicholas and Calixtus, who had granted to the King of Portugal the suzerainty of the lands to the south and southwest of Portugal which might be discovered. The fact that both the Pope and the Kings of Spain acquiesced in a revision of the decree which placed the line 370 leagues to the east of the Cape Verde Islands, a revision which was agreed to under the treaty of Tordesillas in 1494, leads one to believe that the reasons submitted by the King of Portugal were cogent. Columbus was in the New World on his second voyage when the treaty of Tordesillas was signed, and although the King informed him of the terms of the treaty, it is not recorded that Columbus ever acquiesced or consented to them.

There were many attempts made to locate the Line of Demarcation, and for that purpose both Spain and Portugal appointed their best cosmographers and geographers to sit in council and determine the method of locating the Line. There was a difference of opinion as to the number of leagues to a degree. This difference varied from sixteen and one-third to twenty and one-half. While it was possible for the navigators of those days to determine latitude with a fair degree of accuracy, it was not possible for them to do so for longitude. The method of determining longitude was not known until the invention of the telescope in 1666. There were several joint attempts made by Spain and Portugal to settle the dispute, but for one reason or

another no decision was reached. Between 1511 and 1521 the Kings of both countries seemed content to let the matter rest, but Fernão Magalhães' circumnavigation of the world in 1520 immediately raised the question of where the Line should run in the eastern seas, and the whole debate was started again over the question of whether the Molucca Islands should belong to Portugal or to Spain.

After a considerable discussion, an agreement was reached whereby the Portuguese took the Islands and paid Spain 350,000 ducats as indemnity. So far as Brazil is concerned, the Line of Demarcation was never actually traced, and if it had been the country would not have more than one-third its present area. The discussion about it, however, did serve to keep alive border warfare between the Spanish colonies in the La Plata River basin and in Venezuela, and later between the French settlers in Guiana and the Brazilian colonists, and the final decision as regards the boundaries of Brazil was not reached until within the last fifty years.

[28] It is my intention to give in another volume of this work a translation of a Carta Regia da Doação and a Foral creating a Captaincy.

[29] Frei Vicente de Salvador in his history written in 1627 states that "the Portuguese were losing a great opportunity for increasing their wealth, because they had not undertaken to explore the interior of the country, but were content to live along the sea-coast like crabs."

[30] The son of the original Pero Lopez.

[31] The meaning of this word *Paranambuco* is thus given by Dr. Cabral (*Annaes da Bibliotheca Na-*

cional de Rio de Janeiro. Vol. VIII, p. 215): The Indian word *para* meaning "river," *paranã* meaning "large river," similar to a sea, plus *mbug,* equivalent to *pug* meaning "to burst forth," *puka-mbuka,* "bursting forth." Hence, *Paranambuco,* "the bursting or flowing out of the great river."

[32] The Ouvidor Geral is the principal judicial official in the country. It is difficult always to distinguish clearly the functions corresponding to the various officials. Usually we find the same official exercising both judicial and administrative functions.

[33] The Indians rose and killed Coutinho about 1547, which was one of the immediate reasons why the King of Portugal created the Captain-Generalcy of the whole Province. Father Nobrega says that when he arrived there with the first Captain-General, Thomé de Sousa, there were forty-five colonists in the town, survivors of the twelve years of effort of Coutinho.

[34] The Portuguese used the following words: *povoaçao* to mean "settlement" or "village;" *villa* to mean "town," and *cidade* to mean "city." The *villa* had its own government, but no charter, and resembles in its structure the New England town. The *cidade* was raised to that rank by the receipt of a special charter granted by the King or the chief magistrate of the country in which it was located. In this charter were stated certain rights and privileges, exemption from taxation, etc., which its citizens might enjoy. A bishop might not reside in a *villa,* but might in a *cidade.* It was, therefore, necessary to grant the charter to the city of Salvador de Todos os Sanctos before the arrival of the first Bishop of Brazil, who came out in 1551.

[35] Rio de Janeiro: the city of São Sebastião founded January 18, 1567. Prior to that time, it had been in French hands. Mem de Sá drove out a colony of Villegaignon in 1560, and his nephew, Estacio de Sá, in 1566 drove out other Frenchmen who had re-established themselves. Cabo Frio had always been a *feitoria.*

[36] A *fathom* equals ten *palmos;* a *palmo* equals 21.92 centimetres; a *fathom,* then, equals about six and one-half feet. This is the rock of which Nicolas Barré (*Copie de Quelques Lettres*) says:

"In the middle of the afore-mentioned entrance (which is about one-half a league wide) there is a rock one hundred feet long and sixty wide, on which M. de Villegaignon built a wooden fort, placing there a portion of his artillery to prevent the enemy's causing him damage. This river is so spacious that all the ships in the world could arrive there and rest safely at anchor. It is covered with fields and beautiful islands always clothed with green woods. On one of them (which is within cannon range of the one he has fortified) he has put the rest of his artillery and established all his people."

[37] Martim Affonso received promise of a gift of land in a letter from the King of November 20, 1530; but the choice of it was left open. He was to make a settlement for the King where it seemed to him best, and choose his land later. Finally the gift of São Vicente was confirmed by a Foral dated October 6, 1534.

[38] The oldest "city" in Brazil. The evidence recently brought forward by Medina (Toribio Medina —*Nuñes de Balboa.* Santiago, 1912) shows that

there was a town in São Vicente in 1529, and probably earlier. In all likelihood there had been a *feitoria* at every point along the coast where the first settlements in the Captaincies were started.

[39] From the date of the discovery on, the French had been making illegal trading voyages to the coast of Brazil. As the Portuguese population increased, armed force was resorted to to prevent their coming, and French vessels acted as pirate ships and were treated as such. A few years after the period in which Magalhães wrote his history, the entire coast of Brazil suffered from the inroads of English, as well as French, pirates.

[40] Magalhães is mistaken in this statement. The original grantees received their Captaincies from and owed allegiance to no one but the King. Twelve or fifteen years of experience showed that this system of independent governments was not working successfully, because of the lack of co-ordination in meeting the resistance which the Indians offered to them, as well as the threats of the French to found colonies in Brazil, as reported to the Portuguese King through his ambassador at Paris. The Captain-Generalcy of Brazil was created by royal act on January 7, 1549. By this act the King withdrew many privileges which he had formerly granted to the Captains, but he increased tremendously the development and the efficiency of the colony.

[41] The government of Brazil was divided into two districts by royal decree, December 10, 1572, and was re-established into one by royal decree on April 12, 1577.

[42] The mud huts of South America were usually made of wattle with the interstices filled with clay. In this respect they differed from the adobes of Mexico and the Southwest of the United States, which are usually made of bricks of clay sun-baked, cemented together with clay of the same nature, moistened.

[43] These allotments were granted under an instrument called *sesmaría,* in which the boundaries of the land and the rights of the cultivator were set forth. In Brazil they corresponded almost to the deeds of the same period in England.

[44] There is little doubt that slavery was the major factor which caused all of the excesses committed in Brazil for the next two centuries. In 1550 Father Nobrega wrote as follows:

"In this country the majority of the inhabitants have their consciences heavily weighted down because of the slaves whom they hold unjustly, besides the many slaves who were purchased from their fathers and whom the inhabitants will not free, but, on the contrary, have made slaves of by the treachery which they employ against them; and for this reason few of them can be absolved, for they do not wish to abstain from such a sin, nor to purchase them, although in this I blame them greatly, saying that the father has not the right to sell his son, except in extreme necessity, as is allowed by the imperial laws; and in this opinion I have against me the population and also the confessors in the country; and thus Satan has all these souls in his power in such a way that it is very difficult to deliver them from these abuses, because the men who come out here find no other means of livelihood than by the work of their slaves, who fish and

hunt food for them, and slothfulness rules them to such a degree, and they are so given up to sensuality and various vicious habits, that they are not disturbed at being excommunicated, provided they keep the slaves." (*Cartas do Bresil,* p. 79.)

[45] There are many varieties of manioc known in Brazil, but the one most used is *manihota utilissima.* It has generally been considered that this plant and its use were indigenous to America. Professor Wiener, however (*Africa and the Discovery of America.* Philadelphia, 1920), shows that the words used by the natives of America for the plant are nearly all of African origin, and suggests that there might have been pre-Columbian contact between Africa and South America. There is a long and detailed account of the planting and raising and the preparation of this plant for food purposes in Las Casas—*Apologetica Historia de Las Indias* (p. 28 ff). All the early authors refer to manioc and maize as the principal vegetable foodstuffs of the natives of the New World. Nicolas Barré says:

"The land produces only millet which they call in our country *bléd sarrazin,* with which they make a wine together with a root which they call *maniel* which has a leaf like the *paeonia mas;* and I thought truly that it was this. It grows like a tree of the height of *sanbucus.* Of it they make a soft flour which is just as good as bread."

[46] It seems to me this is an error, and that the author meant thirty months.

[47] The translation of popular food names is most difficult, for there are no exact equivalents in foreign languages. The *beijús* were a kind of cake made of the

manioc flour in South America and are described in Gabriel Soares de Sousa's *Tratado Descriptivo*. *Obrea* means "wafer," and the nearest English equivalent to *filhos* is "pancake." Many of the modern tribes of Brazil use a three-legged pottery vessel with a slightly concave top eighteen inches or so in diameter, the legs of which are about a foot long, in which they cook their manioc paste over an open fire, spreading the paste thinly over the entire surface of the vessel as on a griddle. I have seen the same process on a flat soapstone griddle among the Hopi and Navajo Indians in the Southwest; only in that area the paste is made of ground corn and water.

[48] Here again the modern Portuguese and the old Portuguese give several meanings for the word. It means a cake made in a loaf like pound cake. It is applied also to the thin round loaves of bread which are cooked in the mouth of a brick oven used by the peasants in Portugal while the oven is cooling off sufficiently to put the batch of loaves in the interior and close the mouth. These *bolos,* quickly cooked this way, are meant to be eaten at once, as are tea biscuits or any of the other hot breads which are served so extensively in the southern portion of the United States.

[49] Oviedo (*Sumario de la Natural y General Istoria de las Indias.* Toledo, 1526. Fol. xiv a) states that the introduction of bananas into the Antilles took place in 1516.

[50] Piso (G. Piso and G. Marcgraf—*Historia Naturalis Brasiliae.* Amsterdam, 1648) describes two or three species of the tree, and states that the Tapuyas, one of the Indian tribes, used the shells for drinking

cups and as other containers, that the shredded bark was used for caulking boats, and that the excessive use of the nut caused the hair to fall out.

[51] There is a typographical error in the text; the initial letter should be *t* and not *ç*.

[52] Although Piso and Barré agree on the pleasant taste and odour of the fruit, they both state that it is indigestible.

[53] *Pero repinaldo* is the name for a variety of apple which is very long and slightly concave on the sides. The word for "pear" is applied to it on account of the old botanical error of classifying both apples and pears under the genus *pirus*.

[54] Piso considered the cashew and its tree one of the most valuable products of Brazil, the wood being among the best, the fruit delicious for eating, and the oil and rind of the nut useful for medicinal purposes. The rind of the nut in particular was useful for poultices for application to ulcers caused by the small worms (*niguas*) that entered the skin, under the finger nails especially, which were one of the greatest pests of all tropical America.

[55] Piso relates that the monkeys spent much time in the branches of these trees, and that the trees when tapped in the full moon would yield in three hours about twelve pounds of sap. He also enumerates many medicinal uses.

[56] The balsam obtained from the *caborahiba* comes from the bark rather than from the interior of the tree, and is used by the inhabitants for the bites of animals and poisonous insects. Frei Vicente de Salvador (*Annaes da Bibliotheca Nacional*. Vol. 18, p. 13)

relates: "that the high pontiff has declared that the balsam of the *caborahiba* tree is legal substance for supreme unction and chrism and, as such, it is mixed up and consecrated, as sacred oil when that of Persia is lacking."

[57] *Obirá paramaçacî,* "wood for ills:" I have made diligent search to identify this tree or shrub, but so far without success. Dr. A. Hamilton Rice suggests that it is the plant used by natives to poison fish in streams.

[58] It should be noted that none of the earliest accounts of Brazil describes the tobacco plant, although there are a few references to it as used by the natives for ceremonial purposes about 1530-50.

[59] *Bicho* is used by the Portuguese to indicate any animal or insect lower than a quadruped. It is also used to designate small quadrupeds which are annoying to mankind, such as rats and mice.

[60] The importance of the assistance rendered by horses in the conquest of Spanish America appears to be entirely unknown in the early accounts of Brazil. The Indians had great fear of horses, and the Spanish *conquistadores* taking advantage of this fear told them that their horses were gods and capable of all sorts of remarkable feats. Every one of the early relations speaks of the horse as being the most important and valuable part of the expedition. The raising of horses in Brazil seems to have been only a commercial proposition in the XVI century.

[61] The peccary, the animal "with the navel on the back," is described many times in the XVI century literature relating to America. These animals were called by the first Spanish travellers *puercos monteses,*

and the object which the early observers took to be the navel is only a gland giving forth a disagreeable odour, which had to be removed immediately after killing to prevent the contamination of the flesh. This gland serves the same purpose with these animals as the musk glands of the musk rat and the musk ox, and the odour glands of the goat.

[62] *Capivara,* the largest known rodent.

[63] Also called *aguti.*

[64] There is another version of this story in Anchieta's Latin Letter of 1560. In this, the tree up which the Indian climbed stood near a muddy pool. When the Indian fell he became imbedded in the mud, but the tiger was so insistent upon obtaining his prey that he too became caught in the mud, and in the morning when the Indians came back he and his victim had been suffocated in the mud.

[65] Both Piso and Anchieta state that this animal smells very badly. Piso adds that the tail dried and triturated is used by the inhabitants of America for medicinal purposes.

[66] The Brazilians called it *aig* or *ai.*

[67] This was the variety most sought for exports. Pigafetta mentions them. "There are also a variety of monkeys very beautiful to see, of a yellowish colour, which resemble little lions." Several of them are mentioned in the cargo of the ship Bretoa, 1511.

[68] This is undoubtedly the snake called by the natives *sucuryuba,* or *tapiiara,* about which Anchieta (Latin Letter) relates the following:

"These snakes, they say, will swallow certain large animals and are called by the Indians *tapiiara*

* * * then, as their stomach is not able to digest it, they lie on the ground as though dead, without being able to move, until the belly decays at the same time as the meal. Then the birds of prey tear out the stomach and eat it with its contents, after which the snake much disfigured and half devoured begins to take shape again, new flesh grows and skin extends over it, and it comes back to its former appearance."

[69] Anchieta (Latin Letter) calls these *jararacas* and says that they are encountered everywhere, even in the houses. Although these snakes are very poisonous, Anchieta says there is a remedy against their poison which is sometimes successful; and the Indians say that, if a man once escapes death, he can be bitten in the future any number of times without running the risk of his life, and actually the man bitten feels less pain than at the time of the first bite.

[70] Las Casas (*Apologetica Historia Sumaria.* Madrid, 1909, p. 27), says "although this odour is very sweet, it is so penetrating that it becomes nauseating, taking away all desire for food. At the present time I have some of it which has been in my possession more than sixteen years, and is as strong today as though it had just been obtained."

It is not the testes which are meant, but the musk glands located near the cloaca.

[71] According to Piso, the skin is in three layers. But the writer's intent seemed to be to describe the three separate folds of meat which in a roast fowl would naturally appear distinct. To any one who has carved the breast of a roast turkey the meaning will be clear.

[72] According to Piso, one of the pheasant species a little smaller than a hen, which took its name from its peculiar cry, *iacu, iacu.*

[73] Probably a species of wild mallard duck.

[74] The variety of parrots from Brazil is infinite, and it is hardly within the limit of this book to identify the various species in modern terms. Magalhães' descriptions are scarcely sufficient to enable one to be scientifically accurate in all cases. However, here are submitted a few of them: Tupi *camindés,* called by the Portuguese *arara vermelho,* (L) "macrocercus;" *ararás,* "macrocercus macao;" *coricas,* "Psittachus aestivus;" *tuyns,* "Psittachus Conurus;" *marcanáos,* "Psittachus Illigeri."

[75] Hans Staden, in his *Captivity* (p. 54), says:

"And a peculiarity of the said birds Uwara is that when they are young the first feathers which they grow are whitish gray, the next, however, when they become fledged are of a blackish gray, and with these they fly about a year. After which they become as red as any red paint."

[76] Anchieta, in his Latin Letter, calls them *anhima.* Piso states that they are like the turtle-dove in this respect, that when one of them dies the mate grieves to death over its companion.

[77] According to Piso the native name was *nhandu-guaçu.* He says that they are much praised as food by the inhabitants; that they are similar in habits to the ostrich, but their feathers are not so fine. It is the Emu or Rhea Americana.

[78] Thevet (*France Antarcticque*) relates how the natives used the leather of the manatee for shields and

foot wear and how they sought a stone in its head which cured the owner of calculus, how the natives rendered much oil from them with which the African negroes used to rub their bodies, and how a Spaniard had taken one back to Spain where it lived thirty years in a tank, and became so tame it would eat out of his hand. Anchieta (Latin Letter) says the native name was *iguaraguâ*.

[79] The *arroba* equals about 32 pounds.

[80] *Tamoatás,* called in Portuguese *peixe do matto,* "forest fish," or *soldado,* "soldier."

[81] This is a fish very much resembling the catfish, except that it has not the poisonous spikes and the long whiskers.

[82] Pero Lopez in 1532, on his way home, encountered so many whales in the district near Rio de Janeiro that he says: "they (the whales) were so large and so numerous in this locality and came so close to the ships that we were in great fear of them."

[83] Wiener has related in his article on the remora (Leo Wiener—*Once More the Sucking-Fish.* The American Naturalist. Vol. LV. March-April, 1921) that in the X century the Arabs used to hunt whale with the sucking-fish in the Indian Ocean to get ambergris.

[84] I have not been able to find a correct interpretation of *balso.* I have been informed that this is the name which in Portugal is given to a plant that yields a thick gummy juice often used for covering wounds.

[85] Nobrega (*Cartas do Brazil*) relates the same facts about the wealth derived from the trade in ambergris, and Cardim (*Narrativa Epistolar*) mentions a

man who had gathered in one year ambergris to the value of eight thousand crusados.

[86] I have met the account of this marine monster in only one other place, namely, in the *History* of Vicente de Salvador, in 1627, where, apparently, it had been copied from Magalhães.

[87] The identity of this animal, if the incident related ever did occur, is problematical. Young Baltasar Ferreira may have had an encounter with a walrus or a sea-elephant, or some similar animal. Anchieta, in his Latin Letter, mentions a "spirit" which the natives called *Igpupiara;* that is, "he who dwells in the water;" and he adds that it kills the Indians. He says:

"Not far from us there is a river settled by the Christians, and which formerly the Indians used to cross in their small canoes which they make of the bark of a single tree trunk, and where very often they were drowned by devils before the Christians came to that point."

In those days, however, much credence was placed in the existence of marine monsters. Thevet relates:

"I do not wish to overlook the fact that it was told to me as having been seen near the Castle of Mina that there was a marine monster of the form of a man, which the tide had thrown up on the beach. And that there was heard also the female who returning with the tide cried aloud and grieved at the absence of her mate, a thing which is worthy of much admiration."

It will be recalled that Columbus gravely asserts that he saw sirens during his first voyage to America.

[88] Vaz Caminha says: "Their appearance is dark brown, somewhat reddish. They have shapely faces,

shapely noses, and shapely figures, and they go naked."

[89] The reader is referred to Gabriel Soares de Sousa (*Tratado Descriptivo.* Chap. CLVI) for a description of the vices and sensuality of the *Tupinnambas.* One may recall that the earliest accounts of the natives of this continent accused them of sodomy. A large portion of Las Casas' defense of the Indians was to show that this charge was unfounded.

[90] Burial in a sitting posture is a common habit among primitive peoples, and the custom of placing articles of daily use and food in the grave or on the grave is so wide-spread that it needs no comment. A reading of the literature of the ancient Egyptians gives one the best idea of the primitive psychology underlying these customs.

[91] Nicolas Barré says: "In each village he who has been the most valiant, that is to say, he who has captured and killed the most prisoners, is by them appointed their king. * * *"

[92] Nobrega relates that a father before bestowing his daughter in marriage exacts a certain amount of labour from the suitor. He does not state the term of service.

[93] It may have been that Orellana during his descent of the Amazon encountered some of these women, either fighting in the ranks with the men, or in sufficient number by themselves to be noticed. Having in mind the stories of the Amazons of antiquity, he did not hesitate to give the same name to the native Brazilian women whom he encountered, and to call the river the "River of the Amazons."

[94] The origin of the custom of the *couvade* (from French "couver," to brood) is lost in antiquity. The early Roman historians mention its prevalence among many of the so-called barbarous tribes, and since then it has been noted by travellers and explorers in nearly every part of the world. In the so-called civilized countries of today it appears only in survivals in folklore. The custom has been observed especially among the natives of Guiana, as well as in other parts of South America and in North America, and extensive accounts are readily accessible (Brett—*The Indian Tribes of Guiana: their Condition and Habits.* London, 1868. Lafitau—*Moeurs des Sauvages Amériquains.* Paris, 1724). It is believed the custom began early in tribal development during the period of change from matriarchal descent to patriarchal descent, when the ceremony was tantamount to formal acknowledgment of the paternity of the child on the part of the father, and the acceptance of the child as his ward, to be properly brought up by him and instructed in tribal matters. The ceremony was usually accompanied by numerous taboos, abstention from animal food, so that the child might not acquire the characteristics of the animals eaten, and so on.

[95] Cardim relates that "the Indians are accustomed to have a fire day and night, summer and winter, because fire is their clothing and they are very miserable without fire."

[96] The origin of the word "canoe," which for many years was considered aboriginal American, is so interesting that it is worth while to recall it at this time. This ghost word probably resulted from the careless-

ness of a XV century scribe, who while transcribing a MS. of Columbus's Latin Letter misread "scapha," the Latin word for "small boat," as "canoa," because of the similarity in appearance. The word not being understood was not translatable and was adopted to indicate boats of the American aborigines. Subsequent travellers to America introduced it among the American aborigines. The word became popular and spread rapidly over North and South America in those regions where there was Spanish or Portuguese contact; and here it was noted by later explorers.

[97] This is equivalent to the English proverb "Take the will for the deed."

[98] There was no other custom of the natives of Brazil which so impressed the Portuguese as the custom of anthropophagy, or cannibalism. There are, however, people who hold the opinion that the early accounts are quite exaggerated, and that the use of the custom was very slight, if not entirely absent. Pigafetta relates the following legend about the origin of this custom in Brazil:

"They eat human flesh, but only that of their enemies, not doing it habitually, nor because that flesh seems of superior quality to others. The custom originated in the following tradition: An old woman had an only son who was killed in combat by the enemies of his country. The war continued, and shortly afterwards they took prisoner the man who had killed the young man, and led him before the mother. She, in an access of fury, snapped at him like a mad dog, and bit him. Later on, the prisoner succeeded in fleeing, and having come up with his own people he told them that the enemies had wished to eat him alive,

and showed them as proof the tooth marks which he had on his shoulders. From that time on, the inhabitants of that district began to eat in earnest the enemies which they took prisoner, who in their turn followed the same example."

The practice of cannibalism has been noted among nearly all peoples at some time or other during their development. The underlying idea seems to be that he who eats the flesh of an enemy gains the courage of his enemy and waxes braver than before. Hence, certain parts of the body were especially sought, the heart for instance, as it was considered the seat of courage. It is rarely found that human flesh was eaten because of a fondness for its flavour, but often in times of scant food supply it was indulged in *faute de mieux*.

[99] In an unpublished MS. of 1570, in my possession, written by one Pero Lopez, there is an account of the Spaniards' going into one of the Indian houses in a district now within the territory of the State of Ecuador, and finding there *longuinazas*, smoked meat which a *vaquiano* (an experienced warrior) told them was made of human flesh.

[100] The following story is related of Jeronymo Albuquerque: After he had been captured in war with the Indians in Pernambuco, January 2, 1548, his life was saved by the daughter of the chief, who became enamoured of him. She not only saved his life, but was the medium by which friendly relations were established between natives and Portuguese. It is a story very similar to the tale of Captain Rolfe and Pocahontas. There are other instances in the literature of the period.

[101] There is in existence a great number of accounts of the ceremony of eating human flesh in Brazil, substantially the same, but varying in the details. The earliest one I have come on is that contained in the letter of Luis Ramirez, written from Rio de la Plata, July 10, 1528. Next, the account in Santongeois' *Cosmographie,* 1544; then, Father Anchieta (Letter), 1554; Nicolas Barré (*Copie de Quelques Lettres*), 1556; Antonio Blasquez (*Letter*), 1557; Thevet (*France Antarcticque*), 1558. It would seem from Blasquez's letter that he was an eye-witness to the event. Allusions to eating human flesh occur very much earlier, even in Columbus's accounts of his voyages.

[102] Nicolas Barré says: "I believe (if God does not take pity on them) that it will be very difficult to reduce them to Christianity, and only with hard labour may one take away from them the pitiable habit of eating one another."

[103] The meaning of Magalhães is this: The evil habits and manners of the Portuguese among themselves, especially in their relations with the Indians, not only placed the Portuguese in a serious position with their confessors, but also set a very bad example to the Indians whom the Jesuits were trying to convert. The Indians "appreciate our clothes, our arms, and everything which comes from our country, despising gold, silver and all precious stones which we esteem greatly." (Nicolas Barré—*Copie de Quelques Lettres.*)

Magalhães has already stated that the road to wealth in Brazil was the possession of slaves. If they

could not do with their slaves as they pleased, they could not become rich. Hence the opposition between the Jesuits and the colonists. The contention between them dealt chiefly with the method of acquiring slaves. It would seem that the most humane of the Captains obtained their first slaves by offering them articles of European manufacture in exchange for their services for a given length of time. The word constantly used in the Portuguese is *resgate,* which means "ransom;" but when a sufficient number of slaves could not be obtained in this way to meet the requirements of the colonists, they sent out expeditions to capture others and made treaties with one tribe of natives whereby they would purchase from them as many prisoners as they could bring in. This was the method the Portuguese had been pursuing in Africa for one hundred years. At no time had the enslavement of the Indians been specifically authorized by the Portuguese monarch, although it was tolerated until later than the year 1570. In the case of one tribe, the Caete, who had killed and eaten the first bishop of Brazil, a decree was issued placing them in perpetual slavery, an edict which was not capable of enforcement because there were many Indians of this tribe living peacefully in Jesuit villages near the settlements of the colonists. Upon the representation of the Jesuits, this edict was nullified. During the year of great pestilence, 1563, many Indians preferred to sell themselves into slavery, rather than starve to death. It is to be supposed that the Portuguese colonists succeeded in inducing many Indians to become slaves for a term of years on agreement of giving them freedom, either after a certain amount of labour

had been accomplished, or a certain time served; then when the period was up they refused to fulfill their promise. The rights of the Indians and of the colonists in regard to the enslavement of the Indians are confused, and all that can be gleaned for certain from the contemporary accounts is that the Portuguese colonists desired to exploit unscrupulously all Indian or negro labour and that the Jesuits were opposed both on moral grounds and on the grounds of right and justice.

[104] I have seen a very large emerald, over two inches long and an inch in diameter, with twelve sides, which was similar in appearance to those Magalhães describes; although the facets were not polished, they were as flat and accurately shaped as though they had been mechanically cut.

[105] The word *estadio* means "the height of a man," or a fathom. The word also means 125 geometric paces, as in the ancient Greek.

[106] The author of this introduction was probably José Maria Dantas Pereira, secretary of the Academia Real das Sciencias of Lisbon at the time the *Tratado* was printed.

[107] The free Indians were those Indians who lived in villages under the protection of the Jesuits, who prevented the use of them as slaves by the Portuguese.

[108] When the owner of a Captaincy did not wish to take personal charge of the administration of his property, he appointed a Captain, *logartenente,* who acted as his agent and performed the greater part of the functions permitted the Captain. He was, of course, recallable at will.

[109] The author probably refers to the capture of Rio de Janeiro from the French, about 1560, under the leadership of the Governour General, Mem de Sá.

[110] Santo Andre de Borda do Campo was founded as second *villa* in São Vicente by João Ramalho, under authority of Martim Affonso, February 4, 1533.

[111] The Jesuits came to the moral assistance of all law-breakers, striving by persuasion or force to convert them to a proper Christian frame of mind.

[112] The mention of African slaves, whenever the culture of cotton is discussed, is to be noted. Professor Wiener (*Africa and the Discovery of America*) has shown the contact between the African negroes and the South American aborigines, and comes to the conclusion that this contact took place prior to the known discovery of America in 1492.

[113] A dry measure equivalent to between fourteen and fifteen litres.

[114] The African banana is known as *musa sapientium,* and the one with the black heart resembling a crucifix was a variety imported from China, known as *musa chinensis.* The small hard-rinded banana resembles the *borcejote,* a fig native of the Algarve, southern Portugal, characterized by the toughness of its skin.

[115] *Giboya,* the boa-constrictor.

[116] Martim Carvalho led an expedition of exploration during the years 1569-70. All we know of this expedition is told by Magalhães. (See Jose Luiz Baptista—*Historia das entradas.* In *Instituto Brazileiro,* 1900. Tomo especial. Pt. II., p. 177.)

[117] Several words in the text are illegible. The expedition probably found some grains of gold in the river-bed between two mountains.

[118] The *cassia fistula:* a name applied to the clove cassia in Brazil, the fruit of which had a clove-like odour and the taste of cinnamon. The mention of it here would indicate the finding of spice, which was one of the objects of exploration in the New World.

Some Bibliographical Remarks

Some Bibliographical Remarks

The translator hopes that a perusal of this book will have aroused in the reader an interest in the early history of Brazil. In that case, the appended notices of a few of the most important and most readily accessible works on that period will be of assistance. A consultation of the works indicated will serve as the first step in the pursuit of historical material relating to early Brazil.

No one has made a more thorough investigation of the early period of exploration than Henry Harrisse, the results of which he has given in his *Discovery of North America.* London, 1892. Equally important, but of a different class, is the collection of Martin Fernandes de Navarrete, *Coleccion de los viages y descubrimientos que hicieron por Mar los Españoles desde fines del Siglo XV.* 5 Vols. Madrid, 1825-37. Of the earlier writers, one should not omit the work of the Spanish Chronicler of the Indies, Antonio de Herrera, *Historia General de los Hechos de los Castellanos en las Islas i Tierra Firme del Mar Oceano.* 4 Vols. Madrid, 1601-15.

XVI CENTURY WORKS RELATING TO BRAZIL

1500 Letter of Pero Vaz de Caminha. To the King of Portugal, Dom Manuel. Signed: "Deste Porto Seguro de vossa Ilha da Vera Cruz. Hoje Sexta Feira primeiro dia de Maio de mil e quinhentos." The original is in the Archivo Nacional of Portugal. First printed incorrectly in Manoel Ayres de Cazal's *Chorographia Brazilica.* Rio de Janeiro, 1817. Translated into French in 1822. Correctly reprinted in 1826 in the *Collecção de Noticias para a Historia e Geographia das Nações Ultramarinas.* Vol. IV., No. 3. The text I have used may be found in *Alguns Documentos do Archivo Nacional da Torre do Tombo ácerca das Navegações e Conquistas Portuguezas.* Lisbon, 1892. The text of this letter exists in many places.

1500 Letter of Mestre João, Physico d'ElRei, Dom Manuel. Dated: "De Vera Cruz ao I de Maio de 1500." Mestre João was the astronomer of the expedition. His letter to the King was sent back to the old country at the same time as the one of Vaz Caminha. It was copied in Lisbon by Adolfo Varnhagen and sent to Brazil where it was printed in the *Revista Trimensal do Instituto Historico e Geographico Brazileiro.* Vol. V., p. 342.

This letter, likewise, exists in many places; I have used the text as given in *Alguns Documentos* mentioned above.

1500-02 *Navegação do Capitão Pedro Alvares Cabral escrita por hum Piloto Portugues.* In *Collecção de Noticias.* Vol. II., No. 2. The original document is apparently lost. According to J. C. Rodrigues—*Catalogo Annotado dos Libros sobre o Brasil,* Cabral's account was first printed in the *Paesi novamente ritrovati* of 1507, whence it was translated into Latin in Grynaeus, from which source Ramusio took it and turned it into Italian. The Academia Real das Sciencias of Lisbon translated Ramusio's text into Portuguese about 1820 for its *Collecção de Noticias.* There are many editions of the *Paesi* printed between 1507 and 1525, and there are early translations of it into Latin and German.

1500-04 Voyages of Amerigo Vespucci. The first dated edition of the *Mundus Novus* is that of 1504, but some of the undated editions may have been printed in 1502 or 1503. It contains the account of Vespucci's voyage of 1501 to Brazil. The texts of Vespucci which I have used are those found in Henri Vignaud—*Améric Vespuce.* Paris, 1917; and the reprints of the early editions made by Professor Northup at Princeton University—*Vespucci Reprints, Texts and Studies.* Translations by George T. Northup. Princeton University Press. 1916.

1503-05 Paulmier de Gonneville—*Rélation authentique du Voyage du Capitaine de Gonneville ès Nouvelles Terres des Indes. Voyage du Navire l'Espoir de Honfleur.* The best version is that of d'Avezac—*Annales des Voyages de la géographie, de l'histoire et de l'archéologie.* Dirigées par V. A. Malte-Brun. Paris, 1869. Tomes II and III.

Another version of this account was written by Jean de Paulmier, great-great-great-grandson of Paulmier de Gonneville's Brazilian adopted son, and is entitled: *Mémoires tovchant l'Etablissement d'vne Mission Chrestienne dans le Troisième Monde, Autrement appellé, La Terre Australe, Meridionale, Antartique, & Inconnuë * * * Par vn Ecclesiastique Originaire de cette mesme Terre.* Paris, 1663.

1503-04 Giovanni da Empoli—*Viaggo fatto nell' India per Giovanni da Empoli fattore su la nave del Serenissimo Re di Portogallo per conto de Marchionni di Lisbona.* In Giovanni Batista Ramusio—*Raccolta delle Navigatione et Viaggi.* 2nd edition, Vol. I. Venice, 1565.

John of Empoli was on the expedition of Albuquerque. The account has been translated from Ramusio into Portuguese in the *Collecção das Naçoes Ultramarinas.* Vol. II., No. 6.

1506 Jean Denys—*Un navilio d'Onfleur, del quale era capitano Giovanni Dionisio et el piloto Gamarto di Roana, primamente v'ando, e nell*

anno 1508 un navilio di Dieppe detto La Pensée el quale era di Giovan Ango, padre del monsignor lo capitano e visconte di Dieppa, sendo maestre, over patron di detta nave, Thomaso Aubert. Ramusio. Vol. III. Harrisse ascribes this trip to North America, "the same latitude as France."

1511 The Log of the Ship Bretoa. The text was first given by Varnhagen in the notes of the first edition of his *Historia Geral do Brasil.* Rio de Janeiro, 1854; and as an appendix to the fourth edition of his *Diario de Pero Lopes.* Rio de Janeiro, 1867.

1515 *Copia der Neuen Zeitung aus Presillg Landt.* There are three undated early editions of this work known. There is a French translation of it in the *Archives des Voyages* of Ternaux-Compans. Vol. II. Paris, 1840; and the salient points have been translated into Portuguese by Varnhagen in his *Historia Geral do Brasil.* 2nd edition (1880). p. 87 ff.

1515-16 Juan de Solis' Voyage. No direct account of this voyage has come down to us, but all the data pertaining to it have been collected by José Toribio Medina in *Juan Diaz de Solis. Estudio Historico.* Santiago, 1897.

1519 Fernão Magalhães—*The First Circumnavigation of the World.* The text of Pigafetta's account of this voyage will be found in the ably edited work of Carlo Amoretti entitled: *Primo Viaggo Intorno al Globo * * * 1519-22.*

Milan, 1800. The six contemporary accounts of the voyage have been translated into English by Lord Stanley of Alderley, under the title of: *The First Voyage round the World by Magellan.* London (Hakluyt Society), 1874.

1519 Juan de Enciso—*Suma de Geografia.* Sevilla, 1519.

1525-30 Loaisa's Expedition. Among the papers reprinted by Navarrete in his fifth volume, there are accounts of the Ships *São Gabriel* and *Victoria* on the coast of Brazil during the years 1526-30.

1526 The Letter of Diego Garcia, who, by his own statement, made a voyage to Brazil in 1512—*Memoria de la navegacion que hice este viaje en la parte del mar Oceano dende que salí de ciudad de la Coruna, que alli me fue entregada la armada por los oficiales de S. M. que fué en el año de 1526.* In *Revista do Instituto Brazileiro.* Vol. XV.

1526-28 *Discorso d'un gran capitano di mare Francese del luogo di Dieppa.* Ramusio. Vol. III. The "gran capitano" was Jean Parmentier in the service of Jean Ango, and the reference is to the expedition to the East Indies in the Ship *La Pensée,* from which Parmentier never returned, having died in the East Indies in 1530.

1528 The letter of Luis Ramirez. In this letter dated "de Rio da Prata, 10 de Julio" is the

first occurrence of this name for the River. In *Revista do Instituto Brazileiro.* Vol. XV.

1530-32 Pero Lopez de Sousa—*Diario da Navegação da armada que foi a terra do Brazil em 1530 sob a capitania mor de Martim Affonso de Sousa, escripta por seu irmão, Pero Lopez de Sousa.* First printed from the original MS. preserved in the Torre do Tombo, by Varnhagen. Lisbon, 1839.

1535-54 Ulric Schmidel spent nearly twenty years in the Rio de la Plata region in southern Brazil. His *Vera Historia* was first published in Sebastian Franck's *Weltbuch,* edition of 1567. Printed in Latin by Hulsius in 1599.

1538 Letter of Diego Nunes—*Carta de Diego Nunes escripta a D. João III. acerca do descobrimento de Sertões aonde podia chegar atravesando a terra de S. Vicente.* Copied by Varnhagen and reprinted in the *Revista do Instituto Brazileiro.* Vol. II., p. 365.

1540-44 Fr. Gaspar Carvajal—*Descubrimiento del Rio de las Amazonas segun la Relacion hasta ahora Inedita de Fr. Gaspar Carvajal, por José Toribio Medina.* Seville, 1894.

1541-45 Cabeça de Vaca—*Commentarios de Alvar Nuñes Cabeça de Vaca, adelantado y governador de la Provincia del Rio de la Plata.* Valladolid, 1555.

1542-44 Jean Alphonse Saintongeois—*Cosmographie avec espère et régime du soleil et du nord, etc.*

Original MS. in Bibliothèque Nationale de Paris. First printed in 1559, *Les Voyages Avantureux du Capitaine Jan Alfonce Sanctongeois.* Poitiers, 1559. The best text is in G. Musset—*La Cosmographie d'Alphonse Saintongeois.* Paris, 1904.

1543 Gonsalo Fernandes Oviedo—*Relatione della navigatione per il grandissimo fiume Maragnon di Gonzalo Fernando d'Oviedo.* Ramusio, Vol. III.

1547-49 Hans Staden—His account first published in Marburg in 1557, entitled: *Warachtige Historie.* It has been many times printed in original and in translation. Sir Richard F. Burton translated it for the Hakluyt Society—*The Captivity of Hans Staden.* London, 1874.

1555-65 Villegaignon's Colony. Nicolas Barré—*Copie de quelques lettres sur la Navigation du Chevalier Villegaignon.* Paris, 1557 and 1558. *Discours de Nicolas Barré sur la Navigation du Chevalier de Villegaignon.* Paris, 1558. *Histoire des choses mémorables advenues en la terre de Brésil, partie de l'Amérique Australe, sous le gouvernement de M. de Villegaignon, depuis l'an 1555 jusqu'à l'an 1558.* No place, 1561. *Brief recueil de l'affliction et dispersion de l'église des fidèles au pays de Brésil, où est contenu sommairement le voyage et la navegation faicte par Nicolas de Villegaignon, audit pays de Brésil.* No place, 1565. All the works pertaining to

Villegaignon's colony may be found in Heulard. Arthur Heulard—*Villegaignon, Roi d'Amérique, un Homme de Mer au XVI Siècle.* Paris, 1897.

1558 Andre Thevet—*Les Singularités de la France Antarcticque.* Paris, 1558. There is a modern critical edition by Paul Gaffarel. Paris, 1878.

1564 Padre Manuel de Nobrega—*Informações das terras do Brazil mandada pelo Padre Nobrega.* In *Revista do Instituto Brazileiro.* Vol. VI., p. 91.

1568-78 *Successos da Provincia de Sancta Cruz que vulgarmente se chama Brasil.* Anonymous account printed for the first time in the *Revista do Instituto historico e geographico de São Paulo.* Vol. III., p. 125. The editor of the article, Dr. Antonio de Toledo Piza, expresses the opinion that this was probably the work of a Jesuit priest named Pedro Rodrigues.

1574 Pero de Magalhães de Gandavo—*Tractado da terra do Brazil.* MS. copies in the British Museum and in the Academia Real das Sciencias de Lisboa. First printed in *Collecção de Noticias.* Vol. IV., No. 4.

1576 Pero de Magalhães—*Historia da Provincia de Sancta Cruz.* Lisbon, 1576.

1578 Jean de Lery—*Histoire d'un Voyage fait en la terre du Brésil, autrement dit Amérique.* La Rochelle, 1578.

1578 *Trabalhos dos Primeiros jesuitas no Brazil.* Anonymous. No date. A copy of a MS. in the Public Library at Evora. Last date mentioned is 1578. It seems like a XVI century document. Printed for the first time in the *Revista Trimensal do Instituto Brazileiro.* Vol. 57.

1578 A letter written to Mr. Richard Staper by John Whithall from Santos, the 26th of June, 1578. Southey quotes Hakluyt's text in his Supplementary Notes, and Burton in his preface to Hans Staden.

1580 Pedro Sarmiento de Gamboa—*Relacion y derrotero del Viaje y Descubrimento del Estrecho de la Madre de Dios, antes llamado de Magallanes.* MS. in Royal Library, Madrid. First printed in Madrid, 1768.

1584 *Enformação do Brazil, e de suas Capitanias.* Jesuit MS. discovered by Varnhagen in Lisbon. It was printed for the first time in the *Revista do Instituto Brazileiro.* Vol. VI.

1584 *Principio e Origem dos Indios do Brazil e seus costumes adoração e ceremonias.* * * * Anonymous. No date. Last date mentioned is 1584. It is a copy of a MS. in the Public Library at Evora and appears to be of the XVI century. Printed for the first time in the *Revista Trimensal do Instituto Brazileiro.* Vol. 57.

1585 Fernam Cardim—*Narrativa epistolar de um viagem e Missão Jesuitica pela Bahia, etc.*

The original is in the Library at Evora. It was first printed by Varnhagen in Lisbon in 1847. Purchas used it in his *Pilgrimes,* but assigned the authorship to Manuel Tristão. *Do principio e Origem dos Indios do Brazil, e de seus costumes, adoraçao e ceremonias.* Rio de Janeiro, 1881.

1587 Gabriel Soares de Sousa—*Tractado descriptivo de Brazil.* First printed in the *Collecção de Noticias.* Vol. III. Then edited by Varnhagen, as a separate book, in 1839.

In addition to these accounts, there are many documents in the form of letters which have been made accessible in such serials as the *Revista Trimensal do Instituto historico e geographico brazileiro,* the *Revista Trimensal do Instituto historico e geographico de São Paulo* and the *Annaes da Bibliotheca Nacional de Rio de Janeiro.* A great many of the existing MSS. apparently have not yet been made accessible to the student in North America. Many of the town and city records are still in existence in the original MSS. in Brazil. There are undoubtedly many MSS. in the libraries in Portugal which escaped the search of Varnhagen and others. Particularly interesting would be the correspondence of Dr. Gouveia, Portuguese Ambassador at Paris, with his sovereign, and the letters of the Count of Castanheira who was Prime Minister to John III.

One of the most important sources of information of the customs during colonial days in Brazil are the Jesuit letters. Father Nobrega, first chief of the Order in Brazil, was a prolific letter writer. Some of his

letters were reprinted in Spain in 1565 under the title of: *Copia de unas cartas enviadas del Brasil, por el Padre Manuel de Nobrega de la Compañia de Jesus y otros padres que estan debaxo de su obediencia, al Padre Maestre Simon, proposito de dicha Compañia en Portugal y a los padres y hermanos de Jesus de Coimbra. Trasladadas de Portugues en Castellano. Recibidas el año de 1551.*

Others also appeared in various early editions of the Jesuit *Avisi,* in Italian, Latin and Spanish. These letters were finally printed by the Bibliotheca Nacional de Rio de Janeiro under the title: *Cartas do Brasil do Padre Manoel da Nobrega.* 1549-60. Cartas Jesuiticas. I.

There is also another volume entitled: *Cartas Avulsas,* 1550-68, which reproduces the letters written by other Jesuits than Nobrega. The half-title of this volume is marked: "Three and Four" of the series *Cartas Jesuiticas,* which may indicate still others in the series that I have been unable to locate.

Next to Nobrega, the most renowned Jesuit in Brazil was Father Anchieta from whose pen we have the following works: *Informação dos casamentos dos Indios.* In *Revista do Instituto Brazileiro.* Vol. VIII.; *Epistola quamplurimam rerum naturalium.* First published by the Academia Real das Sciencias in 1799, and again in the *Collecção das Noticias.* Vol. I., No. 3, and translated into Portuguese in the *Annaes da Bibliotheca Nacional.* Vol. I, p. 275 ff; *Arte Grammatica da lingua mais usada na costa do Brazil.* Coimbra, 1595. In the *Annaes* a great many of his letters are printed for the first time.

Besides the works mentioned above, which can be considered as primary sources of information, there are a few important secondary sources which should be mentioned in this connection. First of all, the Portuguese chroniclers:

Gaspar Correa (1500?-1561)—*Lendas da India.* Lisbon, 1858.

Fernão Lopes de Castanheda—*Historia do descobrimento & conquista da India pelos Portugueses.* Lisbon, 1552-61. There is an English translation printed in London, 1582.

João de Barros—*Asia de João de Barros, dos fectos que os Portugueses fizeram no descobrimento e conquista dos mares e terras do Oriente.* Lisbon, 1552.

Antonio Galvão—*Tractado * * * dos diversos e desvairados caminhos por onde nos tempos passados a pimenta e especiaria veyo da India as nossas partes.* Lisbon, 1563. There is an English edition translated and printed by Richard Hakluyt in London, 1601.

Damião de Goes—*Chronica do felicissimo rei Dom Emmanuel.* Lisbon, 1566.

Jeronymo Osorio—*De Rebus Emmanuelis Regis Lusitaniae Invictissimi Virtute et Auspicio gestis libri duodecim.* Lisbon, 1571.

Pedro de Mariz (Died about 1615)—*Dialogos da varia historia.* Coimbra, 1594.

Luis de Sousa (1559-1632)—*Annaes de elRei D. João terceiro.* Lisbon, 1846.

Next the Brazilian chroniclers:

Fray Vicente do Salvador—The first historian of Brazil born in the country. *Descobrimento do Brazil.* 1627. First printed in the *Annaes da Bibliotheca Nacional de Rio de Janeiro.* Vol. 13.

Domingos do Loreto Couto (Period of 1625-35)—*Desagravos do Brazil.* First printed in the *Annaes da Bibliotheca Nacional de Rio de Janeiro* Vol. 24.

Padre Simão de Vasconcellos—*Chronica da Companhia de Jesus do estado do Brazil.* Lisbon, 1663. *Noticias curiosas e necessarias das cousas do Brazil.* Lisbon, 1672.

Fray Raphael de Jesus—*Castrioto Lusitano. Entrepresa e restauração de Pernambuco e das Capitanias confinantes.* Lisbon, 1679.

Francisco de Brito Freyre—*Nova Lusitania. Historia da Guerra Brasilica.* Lisbon, 1675.

Padre João de Sousa Ferreira—*America Abreviada. Suas noticias de seus naturaes, e em particular do Maranhão, titulos contendas e instrucções a sua conserva e augmento nui uteis.* * * * 1693. In *Instituto Brazileiro.* Vol. 56.

Sebastião da Rocha Pitta—*Historia da America Portuguesa desde o anno de 1500 de seu descobrimento ate a de 1724.* Lisbon, 1730.

Antonio de Santa Maria Jaboatão—*Orbe Serafico novo Brasilico. Parte Primeira da Chronica dos frades menores.* Lisbon, 1761.

Gaspar de Madre de Deos—*Memorias para a historia*

da Capitania de São Vicente, hoje chamado São Paulo do Estado do Brasil. Lisbon, 1797.

In speaking of the Brazilian chronicles, one should not omit the first and foremost English chronicler of the country, Robert Southey, whose *History of Brazil* is a valuable work. Those who wish a fuller bibliography on Brazil are recommended to consult the four following catalogues:

P. Lee Phillips—*A List of Books relating to Brazil in the Library of Congress, Washington, D. C.* Washington, 1901.

Charles Chadenat—*Bibliotheca Braziliensis.* No. 38 of his catalogue entitled: *Le Bibliophile Américain.* It contains about 1760 items ancient and modern, concerning Brazil. Paris (ca. 1910).

A. L. Garraux—*Bibliographie Brésilienne. Catalogue des Ouvrages français et latins relatifs au Brésil 1500-1898.* Paris, 1898.

J. C. Rodrigues—*Bibliotheca Brasiliense. Catalogo annotado dos livros sobre o Brasil. Parte I. Descobrimento da America: Brazil Colonial 1492-1822.* Rio de Janeiro, 1907. Contains descriptions of over 2,600 items.

Subject Index

Subject Index

Academia Real das Sciencias: Publishes Magalhães—*Tratado da Terra do Brasil*—I. 29. Refers to the *Historia* in its dictionary—I. 28.
Achem, King of—II. 15, 189.
Adornments of the Indians—II. 88, 172.
Aimores—II. 109, 139.
Aipim—II. 45, 104, 159, 169.
Alligators—II. 63, 177.
Amazon, The—II. 27, 224.
Ambergris—II. 75 ff., 222.
Ananazes—II. 47.
Anapurús (a variety of parrot)—II. 67.
Antas—II. 55, 160.
Ant-eater—II. 60.
Antonio, Nicholas: Refers to the *Historia*—I. 27.
Ants—II. 178.
Aranha, Brito: Refers to the *Historia*—I. 37.
Aráras—II. 68.
Armadillos—II. 56, 160.
Articles of trade—II. 174.
Ascenção (Ascencion)—II. 30, 206.

Bahía de Todos os Sanctos—II. 34 ff., 134 ff.
Bahía Fermosa—II. 144.
Balso—II. 77.

Banána—II. 163. Brought to the Province from the Island of São Thomé—II. 46.

Baratta, Manuel—I. 15, 16.

Barbosa Machado, Diogo: Refers to the *Historia*—I. 27.

Barros, João de—II. 203. Quoted by Magalhães—II. 24.

Batáta—II. 45.

Beijús—II. 45, 159, 215.

Birds of prey—II. 65.

Boa-constrictor—II. 62.

Boiteninga (a serpent)—II. 177.

Bolos—II. 45, 216.

Boundaries of Sancta Cruz, The—II. 25.

Bow and arrow, Skill of the Indians with the—II. 93, 167.

Brazil: Called "Nova Lusitania"—II. 183.

Brazil, Origin of the word—II. 194 ff.

Brazil-wood—II. 23, 49, 131, 143, 145, 149.

Britioga, The fort of—II. 37.

Brown Library, Catalogue of the John Carter: Refers to the *Historia*—I. 35.

Brunet: Refers to the *Historia*—I. 41.

Burial customs among the Indians—II. 85, 174, 224.

Cabo Frio—II. 144.

Caborahíba—II. 50, 217.

Cabral, Pedralvarez—II. 20, 189 ff. Departure of his fleet—II. 190. Sends news to the King of Portugal—II. 22.

Cácado—II. 161.
Cajús—II. 47.
Camamu, The River—II. 135.
Camboropíns—II. 73.
Camindés—II. 68.
Camões, Luis de—I. 15, 16. Poems of....—II. 11 ff.
Campo Tourinho, Pero do—II. 36.
Canafistula—II. 182.
Cannibalism—I. 46; II. 170, 226, 227. Ceremonial .....of the Tapuyas—II. 111.
Canoa, The Indian—II. 94, 137, 225.
Cape of Good Hope, The—II. 192.
Capivara—II. 54, 179, 219.
Captaincies, The....of Brazil—II. 208. Establishment of.....—II. 31.
Carvalho, Captain Martim—II. 181.
Cashew—II. 47, 162, 217.
Cerigões—II. 58.
Chastity, Vow of....among the Indian women—II. 89, 173.
Children, Raising the—II. 90.
Cidade—II. 211.
Citrus fruits—II. 48.
Climate of Brazil—II. 27, 154. Healthfulness of.... ....—II. 155, 204 ff.
Coati—II. 55, 219.
Coelho, Duarte—II. 33.
Cole, George Watson: Refers to the *Historia*—I. 41.
Copaíba—II. 49.

Corícas—II. 68.
Cotía—II. 55, 219.
Cotton—II. 48.
Coutinho, Francisco Pereira—II. 34.
Coutinho, Vasco Fernandes—II. 37, 143.
Couvade, The—I. 46; II. 90, 174, 224.
Cricaré, The River—II. 182.
Crops, Principal....of Sancta Cruz—II. 149.
Customs of the Portuguese in Sancta Cruz—II. 152.

Dalbuquerque, Doña Jeronimo—II. 131.
Dalmeida, João—II. 36.
Daveiro, Duque—II. 142.
Davila, Gil Gonsales: Refers to the *Historia*—I. 25.
Doves—II. 67.
Ducks—II. 67, 151.
Dwellings of the Portuguese—II. 40, 41.

Eagles: The Indians raise them for their feathers—II. 65.
Emus—II. 71.
Endogamy, The Indians practise—II. 89, 173.
Escape of the Portuguese from the Indians—II. 108.
Estates of the Portuguese—II. 41.
Execution of prisoners among the Indians—II. 102 ff., 170 ff.
Expeditions, Exploring—II. 117 ff., 180 ff.
Expeditions, Other early....to Brazil—II. 193.

Farinha de guerra—II. 45, 158.
Farinha do páo—II. 44.
Farinha fresca—II. 45, 158.
Ferreira, Baltesar—II. 80.
Ferreira, Jorge—II. 97.
Field, Thomas W.: Refers to the *Historia*—I. 36.
Figueiredo Correa, Jorge de—II. 35.
Filhós—II. 45, 216.
Food-stuffs, Cultivation of....among the Indians—II. 91.
Ford, Dr. J. D. M.: Literary Comment—I. 45 ff.
Fracazes—II. 164.
Fruits, Abundance and variety of—II. 43, 48, 164.

Galos do Peru—II. 70.
Game, Abundance of—II. 56.
Garraux: Refers to the *Historia*—I. 41.
Genipápo, Use of the dye....among the Indians—II. 88, 173.
Gerarácas (serpents)—II. 63, 220.
Giboyossú (a serpent)—II. 176.
Giraldes, Francisco—II. 137.
Goarás—II. 69.
Gold, Finding of—II. 181. Objects of....set with precious stones—II. 118.
Golden Chersonese—II. 13, 15.
Government of the Indians—II. 85, 166.
Government of Sancta Cruz: Divided into two jurisdictions—II. 40, 213.

Graesse: Refers to the *Historia*—I. 41.
Grenville, Thomas: His note about the *Historia*—I. 33.
Guests, Welcoming....among the Indians—II. 87 ff.

Hebijares (a serpent)—II. 177.
Hemas—II. 71.
Herba viva—II. 51.
Herrera, Antonio de: Uses the *Historia*—I. 22.
Hipupiára—II. 82, 223.
Historia, The: Causes of its rarity—I. 19. Manuscripts of....—I. 48. Number of copies of....—I. 17. Its use by the official chroniclers of Spain—I. 18.
Hitanhaém—II. 38.
Horses brought from the Cape Verde Islands—II. 54.
Houses, Indian—II. 167.
Hunting and fishing among the Indians—II. 92.

Iacú—II. 66.
Ibis, Red—II. 69.
Igaroçú—II. 33, 132.
Ilhéos, The Captaincy of—II. 35, 137 ff.
Indians, The: Different from those of Guinea—II. 21. Their fear of omens—II. 96. Multitude of them—II. 165. Their receptivity to Christianity—II. 22. Similarity of physical type; resemblance to the Chinese—II. 83. Their vindictiveness and daring II. 84, 169.
Inhame—II. 44, 45, 159.
Intoxicating drink, Preparation of their—II. 169.

Jaguars—II. 57.
Japaranas (a serpent)—II. 177.
Jesuits, The—II. 113 ff. Their efforts in behalf of the Indians—II. 114, 115.
João III, King Dom—II. 31.
Juromenha, Visconde de: Refers to Magalhães—I. 35.

Labret, The: Its use by the Indians—II. 174.
Lake of El Dorado, Belief in the—II. 120.
Language of the Indians, The—II. 84, 166.
La Popellinière, Lancelot Voisin de—I. 21.
Leclerc: Refers to the *Historia*—I. 41.
Leon y Pinelo, Antonio de: Refers to the *Historia*—I. 25.
Les Trois Mondes—I. 21.
Line of Demarcation, The—II. 31, 207 ff.
Lopez de Sousa, Pero (Father)—II. 32.
Lopez de Sousa, Pero (Son)—II. 33, 147.
Luiz, Jeronimo: Designer of illustrations for the *Historia*—I. 42.

Macaws—II. 68.
Macucagoás—II. 66.
Magalhães: His association with other literary men—I. 15. His *Regras*—I. 44, 45.
Maize—II. 45.
Mamelukes—II. 39, 147.
Manatee—II. 72, 138.
Mandioca—II. 43, 158, 215.
Mangrove—II. 73, 178.

Mangues—II. 73, 179.
Manioc—II. 43, 158, 215.
Manuel, King Dom—II. 20, 189.
Maranhão, The River—II. 28, 206.
Marcanáos—II. 69.
Marine Monster, The—II. 79 ff.
Marriage customs among the Indians—II. 89.
Mass, The first....celebrated in Brazil—II. 21, 192.
Mayacús—II. 74.
Milho zaburro—II. 45, 159.
Monkeys—II. 61, 180.

Naming, The....of the country—II. 22.

Obirá paramaçacî—II. 51.
Obreas—II. 45, 159, 215.
Ocanho, João de—I. 15, 16.
Ocus—II. 66.
Olinda—II. 33, 132.
Onças—II. 57.
Opossum—II. 58, 178.
Order of Christ, The—II. 23, 193.

Pacas—II. 55, 160.
Paragoahi, The River—II. 30.
Parakeet—II. 69.
Parîpe—II. 35, 134.
Parrots, Fondness of the Indians for—II. 67.
Partridges—II. 67.

Peccary—II. 54.
Pepper—II. 163.
Pereira, Dom Lionis—II. 11, 13, 15, 16, 126.
Perguiça—II. 59.
Pernambuco, The Captaincy of—II. 33, 132.
Peros repinaldos—II. 47, 217.
Peru—II. 25, 28, 30, 182.
Pigeons—II. 67.
Pineapple—II. 47, 162.
Pinto de Sousa: Refers to the *Historia*—I. 28.
Ponte, Bastiam da—II. 135.
Porto Seguro, The Captaincy of—II. 36, 142. The Discovery of....—II. 21.
Portuguese lack of foresight in the Indian wars—II. 168.
Povoação—II. 211.
Precious stones—II. 121.

Quaritch, Bernard: Refers to the *Historia*—I. 40.
Quito—II. 28.

Ramiz Galvão, Benjamin Franklin: Refers to the *Historia*—I. 38.
Rattlesnake, The—II. 63, 177.
Religion of the Indians—II. 85, 167.
Revenge, The Idea of....among the Indians—II. 86, 93.
Rio da Prata—II. 30.
Rio das Contas—II. 136.

Rio de Janeiro, The Captaincy of—II. 37, 145. The Fortress of....—II. 143.
Rio de Paraiba—II. 144.
Rio Real—II. 133.
Rodrigues, J. C.: Refers to the *Historia*—I. 41.

Sá, Fernão de—II. 99.
Sá, Mem de—II. 37.
Sabin, Joseph: Refers to the *Historia*—I. 37.
Sagoís—II. 61.
Salvador—II. 35, 134.
Sancta Cruz: Favorable for settlement—II. 26. Reason for calling the country....—II. 22.
Sancto Amaro—II. 36, 142.
Sanctos—II. 38, 147.
Santo André de Borda do Campo—II. 147, 231.
São Francisco, The River—II. 29, 133. Its wealth in precious stones—II. 29.
São Paulo—II. 38.
São Sebastião, The city of—II. 37, 145.
São Vicente, The Captaincy of—II. 38, 147 ff. The town of....—II. 38, 147.
Sea-cows—II. 72.
Sensitive plant—II. 51.
Sertão—II. 117 ff., 205.
Sesmarías—II. 41, 149, 214.
Slavery—II. 214, 228.
Slaves—II. 34, 41, 152. Guinea....—II. 151, 231. The purchase of....—II. 175.

Sleeping hammocks—II. 91.
Sloth, The—II. 59.
Snakes—II. 176.
Soares de Brito, João: Refers to the *Historia*—I. 26.
Sousa, Martim Affonso de—II. 38.
Sousa, Thomé de—II. 34, 35, 134.
Sousa Farinha: Refers to the *Historia*—I. 28.
Sousa Viterbo, F. M. de: Refers to the engravings in the *Historia*—I. 42.
Spirito Sancto, The Captaincy of—II. 36 ff., 143.
Stockraising—II. 54, 150.
Sucurijú (a serpent)—II. 177, 219.
Sugar-cane—II. 48.
Sugar mills—II. 131, 132, 134, 137, 142, 143, 145, 148.
Sylva, Innocencio Francisco da: Refers to the *Historia*—I. 34.

Tamaracá, The Captaincy of—II. 32, 131.
Tamendoas—II. 60.
Tamoatás—II. 74.
Tapir—II. 55, 160.
Tapuyas—II. 111.
Tatús—II. 56, 160.
Ternaux-Compans: Refers to the *Historia*—I. 31. His translation of the *Historia*—I. 30.
Thorpe, T.: Refers to the *Historia*—I. 32.
Tigers—II. 57, 177.
Tinhareem, The River—II. 135.
Tratado da Terra do Brasil—I. 24.

Turkeys—II. 70.
Tuyns—II. 69.

Varnhagen, Adolfo: His criticism of the *Historia*—I. 36.
Villa—II. 211.
Villa dos Cosmos—II. 33.
Villages, Indian—II. 87.
Villa Velha—II. 35, 134.
Vipers—II. 63.
Viração—II. 26, 155, 205.
Voyage of exploration of 1535—II. 28.

Warfare, Indian—II. 94 ff., 168 ff.
Wars, Origin of Indian—II. 86.
Whales—II. 75 ff., 222.
Wiener, Professor Leo: Article on the History of the Word *Brazil*—II. 195 ff.
Wild boar—II. 54.
Winds, Direction of the—II. 26.
Winsor, Justin: Refers to the *Historia*—I. 40.

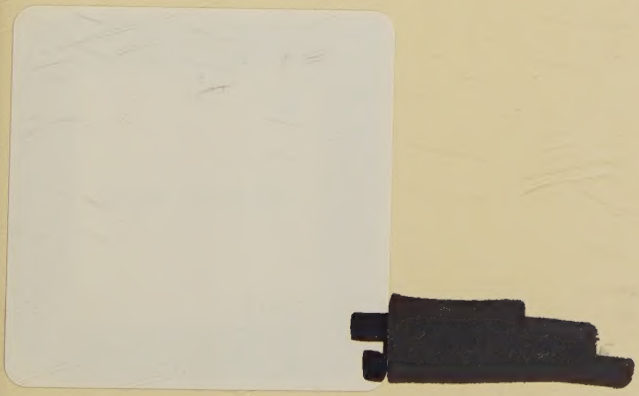
Yam—II. 158.

Zabucáes—II. 46.

Errata

Vol. I., page 15, line 15—For *Luis*, read *Lionis*.
Vol. I., page 16, line 14—For *Mycaenas*, read *Maecenas*.

WITHDRAWN



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